Vol. LXXXVIII No. 6 June, 1933

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

"LAUDA, SION, SALVATOREM" 561
Original Translation.
JOSEPH E. L. FYANS.
CATHOLIC ACTION.
Participation of Laity in Hierarchical Apostolate 565
The Rev. RUDOLPH G. BANDAS, Ph.D., S.T.D., St. Paul, Minnesota.
IS PURGATORY INEVITABLE? 581
The Rev. WILLIAM FREDERICK FELD, S.J., Cleveland, Ohio.
CARDINAL GASPARRI'S NEW BOOK ON MARRIAGE 589
The Rev. VALENTINE SCHAAF, O.F.M., S.T.B., J.C.D., Washington, D. C.
THE WAY TO DEVELOP PULPIT POWER 601
The Rev. IGNATIUS SMITH, O.P., S.T.Lr., Brookland, D. C.
NEW INDULGENCES FOR THE "HOLY HOUR" 619
REVOCATION OF CERTAIN FACULTIES AND INDULTS CONCERNING INDULGENCES 621
CONCERNING THE FACULTIES GRANTED PRIESTS MAKING JUBILEE PILGRIMAGE 622
BETTER APPRECIATION OF THE BREVIARY 623
The Most Rev. PHILIP R. McDEVITT, D.D., Bishop of Harrisburg, Pa.
THE DATE OF THE ATHANASIAN CREED 625
The Rev. M. J. RYAN, Toronto, Ontario, Canada.
REASONS FOR REFUSAL OF IMPRIMATUR 628
The Rev. JOSEPH C. WALSH, D.C.L., Boston, Massachusetts.
PRAYER AS A FACTOR IN CONVERT MAKING 628
RAILROAD FARE EVASION 631
PAPAL BLESSING AT CLOSE OF MISSION 635

CONTENTS CONTINUED ON PAGE VIII

PUBLISHED BY BOARD OF TRUSTEES
OF THE
AMERICAN ECCLESIASTICAL REVIEW
FOR
THE CATHOLIC UNIVERSITY OF AMERICA

PUBLISHED
113 E. Chestnut Street
Lancaster, Pa.

1722 Arch Street
PHILADELPHIA

GENERAL OFFICES
1722 Arch Street
Philadelphia, Pa.

Copyright, 1933. American Ecclesiastical Review

Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional
Agents { Great Britain: Burns, Oates & Washbourne, Ltd., 43 Newgate St., London, E. C. 1, England.
Ireland: Veritas Company, Ltd., 7 & 8 Lower Abbey St., Dublin
Australia: W. P. Linehan 8 Bourke St., Melbourne
Entered, 2 July, 1904, as Second Class Matter. Post Office at Lancaster, Pa., under Act of 3 March, 1879
March 5, 1930, under Act of February 28, 1925

[Title-page, Contents and Index to Volume LXXXVII go with this number.]

ALTAR BOYS' CASSOCKS & SURPLICES

HALF WOOL SERGE CASSOCKS

The material used in the tailoring of our Half Wool Serge Cassocks is a good quality Half Wool Serge which will give years of wear; lining to the waist reinforces them against the greatest strain. This Cassock meets the demand of those who prefer a better wearing garment. They are more durable, make a better appearance, and are by far the best value of any Altar Boy Cassock on the market.

Age	Down Back Measure	Poplin Silk Finish Each	Serge Half Wool Each	Serge All Wool Each
6 yrs.	36 in.	$2.75	$4.25	$5.75
7 yrs.	38 in.	3.00	4.75	6.50
8 yrs.	40 in.	3.00	4.75	6.50
9 yrs.	42 in.	3.50	5.25	7.00
10 yrs.	44 in.	3.50	5.25	7.00
11 yrs.	46 in.	3.75	6.25	7.50
12 yrs.	48 in.	3.75	6.25	7.50
13 yrs.	50 in.	4.00	6.75	8.50
14 yrs.	52 in.	4.00	6.75	8.50
15 yrs.	54 in.	4.50	7.25	9.50
16 yrs.	56 in.	4.50	7.25	9.50
17 yrs.	58 in.	5.00	7.75	10.50
18 yrs.	60 in.	6.00	7.75	10.50
19 yrs.	62 in.	7.00	9.00	12.00

5% Discount Allowed on Orders for 24 or More Cassocks

SURPLICES

No. 13. Lawn, with lace, each $1.25
No. 14. Lawn, without lace, each ..... .75
No. 15. Oriental Lace. Lace edges around yoke. Price, each 3.50

CIBORIUM

No. 777

Special Low Prices
Sterling Silver cup all heavily Gold plated

Capacity	Price
300 host	$25.00
400 host	$30.00
500 host	$40.00
600 host	$50.00

PRIEST CASSOCKS

SILK WARP HENRIETTA CASSOCK
(30% Silk 70% Wool)
Reduced to
$32.50
was formerly $45.00

SERGES
All Wool
Reduced to
$28.50
and
$32.50

MOHAIR
Reduced to
$27.50

Write for samples of materials, easy self-measurement blank and style book.

HANSEN'S SEVEN DAY CANDLES

"the Candle with the Purple Wick"

TWO STYLES { No. 1—Cone shaped Candles
No. 2—Cylinder shaped Candles

Hansen's Special Sanctuary Candles are the result of years of study to determine the requirements for a perfect 7-day candle. Either our cylinder shape or our cone shaped candles are guaranteed to give 100% satisfaction. They are dependable, odorless, and clean burning, and carry the Hansen "Money-Back" Guarantee.

$25.00 CYLINDER TYPE CANDLES

SPECIAL OFFER

With the first case of fifty candles (cylinder type), ordered, a ruby glass, glass follower, aluminum cup and your choice of a standing or hanging fixture for the cylinder style candles will be furnished gratis upon request. (Please specify your preference of type fixture when ordering.)

$24.00 CONE TYPE CANDLES

SPECIAL OFFER

With the first case of fifty candles (cone-shaped), ordered, a ruby glass and brass protector will be included gratis upon request.

ALL STEEL MASS CHART $9.75

Complete outfit consisting of one Steel Mass Chart, size 34½x22¾ in., colors, sixteen figures of Priests, nine Altar boys, seven panels, thirte Altar pieces, all in natural colors. Complete booklet of explanation furnished with each set.

Price, complete—**Reduced from $17.50 to.....** **$9.7**

48 lbs. to a case BEESWAX CANDLES 48 lbs. to a ca

All our Beeswax Candles are full weight, 16 oz. to a lb., g ing you about 15% more wax than candles sold by the "se

51% Stamped Beeswax Candles, full wt., 16 oz. to lb. In 2 case lots, per lb 45
Less than 2 cases, per lb 50c

60% Stamped Beeswax Candles, full wt., 16 oz. to lb. In 2 case lots, per lb 54
Less than 2 cases, per lb 60c

100% Stamped Beeswax Candles, full wt., 16 oz. to lb. In 2 case lots, per lb 63
Less than 2 cases, per lb 70c

STEARIC ACID CANDLES

Snow white, extra hard, hydraulic pressed, 16 oz. to a 2 case lots, per lb 22
Less than 2 cases, per lb 2

COMPOSITION WAX CANDLES

Composition Brand Wax Molded Candles. 16 oz. to a l 2 case lots, per lb 22
Less than 2 cases, per lb 2
All sizes, 48 lbs. to a case.

VOTIVE LIGHTS AT REDUCED PRICES

	15 hour Tapered side	10 hour Tapered side	10 hour Straight side	6 ho Strai sid
1 Gross Lots, per Gross	$2.70	$2.00	$1.55	$1.
5 Gross Lots, per Gross	2.60	1.90	1.50	1.
10 Gross Lots, per Gross	2.50	1.80	1.45	1.
25 Gross Lots, per Gross	2.40	1.75	1.40	1.
50 Gross Lots per Gross	2.35	1.70	1.35	1.

Mention whether Tapered or Straight Side lights are wan

THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. VIII.—(LXXXVIII).—JUNE, 1933.—No. 6.

"LAUDA, SION, SALVATOREM."

Original Translation.

THE medieval literature of the Western Church was very prolific in hymns. There have come down to us in metrical form something like a thousand of these sacred compositions, written for the express purpose of enhancing the ritual of the Mass and chanted during its celebration. In subsequent revisions of the liturgy, however, most of these have been omitted from the service. There remain now but five or six in the present-day missal. Of course the subjects of these various compositions related to the feasts celebrated, as an amplification of the splendor of the ritual.

Of the few that are still used, the "Lauda, Sion, Salvatorem" is perhaps the most important and probably the most beautiful. Its importance lies in the fact that it contains a lucid recital of the whole dogmatic tenet of the Holy Eucharist portrayed in a most concise, dignified style. As the following is but a translation, it is not necessary to enter into the subject of the versification of the original poem.

Universally acknowledged now to be the work of St. Thomas Aquinas, there was at one time some controversy as to its authorship. The style seemed to favor the pen of St. Bonaventure, though the hymn was also attributed to others by various writers until the question was finally settled and the identity of its author definitely acknowledged in favor of St. Thomas.

The present translator is well aware of the fact that his efforts must necessarily fall short of doing justice to the

beauty of this sublime poem. A translation never quite portrays the original; there is always something lost in rendering from one language to another. Owing to the conciseness of the original style, it has seemed well nigh impossible to give an exactly literal English version without taking some slight liberties with the text. The writer hopes that the honesty of his effort not to stray further from the Latin version than was actually necessary will be conceded as sufficient warrant for that.

THE BREAD OF LIFE.

O favored Sion, sing His praise,
In canticles and sacred lays!
Extol thy gentle Saviour's name,
And voice thy Shepherd-Leader's fame!

With all the force that words can frame,
His glory let thy song proclaim!
However great dost swell thy strain,
To ample form canst ne'er attain.

For on this day thy special theme,
Of reverence and high esteem,
Is honor to the Bread of Life,
With all life-giving blessings rife.

Indeed it is the same blest bread,
That on that very night was fed
Unto the twelvefold chosen band,
And by the Master's sacred hand.

So let thy glorious praise resound,
Afar and near with pleasing sound;
And fittingly with joy instilled,
To rapture let thy soul be thrilled.

This is the solemn festal day,
On which we duly honor pay,
Unto the founding on that night,
Of the most holy banquet rite.

Here newer laws to prominence bring
The supper of a new-crowned King;
A newer dispensation's told,
That terminates for e'er the old.

And ancient forms are futile made,
Substantial truth expels the shade.
And so the radiance of light,
For e'er must banish darkest night.

What in this banquet Christ has wrought,
And pledged for man in loving thought,
Is wrought now by His own command,
In memory of Him e'er to stand.

So by His sacred precepts led,
We consecrate the wine, the bread;
Salvation's pledge is fully made,
The Victim on the altar laid.

According to the Christian creed,
The bread has changed to flesh indeed,
The wine to blood; nought has remained
Of what before each form contained.

What sense and reason fail to see,
A living faith reveals to thee;
And nature's law in deference yields
To force Almighty Power wields.

Beneath the different species see,
Concealed in form, though real for thee,
Of riches rare a blessed font,
To succor thee in every want.

His flesh is food, His blood is drink;
Cease not to marvel nor to think,
That under each, O Christian soul,
The transubstantial Christ is whole.

Nor in the taking is He slain,
Nor sacred member's broke in pain;
Nor least division can there be,
But e'er a perfect entity.

Or one partakes, or thousands do,
It matters not—the same is true;
As much for each all share it free,
Yet ne'er consumed the feast shall be.

The good may share, the wicked too,
Of this celestial food, 'tis true.

But share unequal must portend
To life or judgment in the end.

To the unjust it bringeth death,
But to the good, life's vital breath.
Though all in ample form receive,
Not all the same results achieve.

And when the Sacred Bread is broke,
Oh! waver not, thy faith invoke;
In each small fragment does remain,
As much as all of them contain.

E'en though the mask of bread is rent,
Nor state, nor form of essence meant,
Doth suffer change, but still intact,
Is e'er the same and one in fact.

Behold the Food of Angels sent,
To be the meat of pilgrims meant,
To nourish cherished sons indeed,
But ne'er of dogs to be the feed!

Foreshadowed 'twas in days of old,
When Isaac's sacrifice was told,
E'en when the Paschal Lamb was slain,
And in our fathers' Manna rain.

Good Shepherd, Bread of Life, we pray,
Thy mercy to us show this day!
Thy lambs, Thy sheep both guard and feed,
Supply their wants in every need!

Oh! grant in all Thy loving care,
They may be shielded everywhere!
Grant to them in this land of strife,
To see the better things of life!

Thou Fount of knowledge and of worth,
Who feedest mortals here on earth,
Make us Thy heirs, Thy friends in love,
With Heaven's citizens above!

Our journey ended here at last,
May we with them Thy blest repast,
Beyond the scope of earthly care,
For e'er in praise and glory share!

JOSEPH E. L. FYANS.

CATHOLIC ACTION.

ALTHOUGH the expression, "Catholic Action" is susceptible of various meanings and in a broad sense denotes any action of a Catholic acting as such, its exact signification can no longer be said to be a matter of doubt. Recent pontifical documents have consecrated, and exponents of Catholic Action invariably use, the following definition: "participation of the laity in the hierarchical apostolate." [1] "In our first Encyclical," says Pius XI in his letter to Cardinal Gasparri, "we have defined Catholic Action as the participation of the laity in the hierarchical apostolate." [2] In his discourse to the feminine members of Catholic Youth of Italy, on the occasion of its tenth anniversary, the same Holy Father defined Catholic Action as the "ample and efficacious participation of laymen in the hierarchical apostolate of the Church; that is, a participation in the extension and consolidation of the kingdom of Christ the King, in individual personalities as well as in families and in the whole of society." [3] An equally comprehensive definition is found in the Pontiff's letter to the International Union of Catholic Feminine Leagues: "Catholic Action is the participation of Catholic laymen in the hierarchical apostolate, for the defence of religious and moral principles, for the development of a sane and beneficent social action under the direction of the ecclesiastical hierarchy, outside of and above all political parties, in order to restore Catholic life in the family and in society." [4] Finally in his letter to Cardinal Bertram, which has been characterized as a "code of Catholic Action," [5] Pius XI declares that "Catholic Action has no other purpose than to make the laity participate in a certain manner in the hierarchical apostolate." [6]

[1] *Ubi Arcano*, cf. Ryan, *The Encyclicals of Pius XI*, (St. Louis, 1927), p. 39.

[2] 2 October, 1923.

[3] 15 July, 1928.

[4] 20 July, 1928.

[5] Msgr. Picard, "Lettre de Sa Saintété au Cardinal Bertram" (Louvain, 1929), p. 13.

[6] 13 November, 1928. A summary of Papal pronouncements on Catholic Action may be found in the following works: Abbé Guerry, *Code de l'Action Catholique* (Paris, 1928); Chr. de Hemptinne, *Paroles du saint Père au sujet de l'Action Catholique* (Bruxelles, 1929), 45 pp.; Picard-Hayois, *L'Association Catholique de la Jeunesse Belge* (Louvain, 1924), p. 130 sqq.; A. M. Cavagna, *La Parola del Papa su l'Azione cattolica* (Milan); H. Brun, *La Cité chrétienne*

If to these abstract statements we add one or two concrete definitions, we shall attain an adequate notion of Catholic Action. "The ensemble of all those works," writes Pius X, "the principal supporters and promoters of which are Catholic laymen, and the conception of which varies according to the proper needs of each nation and the particular circumstances of each country, constitutes precisely what one is accustomed to designate by a special and certainly very noble term: Catholic Action or Action of Catholics." [7] In his Encyclical, *Ubi Arcano,* Pius XI characterizes Catholic Action in the same concrete manner as "that whole group of movements, organizations, and works so dear to our fatherly heart which passes under the name of 'Catholic Action,' and in which we have been so intensely interested. All these organizations and movements ought not only to continue in existence, but ought to be developed more and more, always of course as the conditions of time and place seem to demand." [8] Catholic Action, then, is not something new and additional, nor something over and above and against established organizations, but it embraces the entire group of these activities, provided, of course, that they fulfil certain conditions.

(Bonne Press, Paris); a complete collection of the encyclicals, briefs, allocutions, etc., of the recent Popes has been published by the Bonne Presse, 5 rue Bayard, Paris (Latin text and French translation).

A detailed explanation of the Papal definition of Action is given in the following books and monographs: N. Noguer, "La Accion Catolica" (Madrid, 1930), 2 vols.; Caggiano-Reynafe, "Normas directivas generales de la accion catolica" (Buenos Aires, 1930); Adolf Cardinal Bertram, "Im Geiste und Dienste der katholischen Aktion" (Munich, 1929); E. Schlund, "Die katholische Aktion" (Munich, 1928); A. Bangha, "Das zeitgemäsze Laienapostolat" (Munich); G. Wagner, "Zeil und Aufgabe im katholischen Jungmännerverband Deutschlands" (Düsseldorf, 1926); A. M. Cavagna, "La Collaborazione Apostolica" (Milan); P. Dabin, "L'Action catholique" (Paris, 1929), and "L'apostolat laïque" (Paris, 1931); Msgr. R. Fontenelle, "Petit catéchisme de l'Action catholique" (Paris, 1930); L. Picard, "L'Action catholique" (Paris, 1927); P. Janvier, "L'Action Catholique" (Paris); Abbe Leclercq, "Essai sur l'Action catholique" (Bruxelles); "Manuel de l'A. C. J. B.", published by the General Committee of Belgium (Louvain, 1929); Georges Goyau, "Le Rôle des Laïques dans l'Église" (Paris); Chanoine Magnin, "L'Eglise enseignée (Paris, 1928); J. Harbrecht, "Lay Apostolate" (St. Louis, 1929).

Important information on Catholic Action may be found in the following periodicals: "Die junge Bereitschaft" (Essen, Germany); "Jugendwacht" (Vienna, Austria); "Gioventù Italica" (Rome, Italy); "Bollettino per gli Assistenti Ecclesiastici" (Rome, Italy); "Boletin Oficial de la Accion catolica Argentina" (Buenos Aires); "Catholic Action" (Washington, D. C.).

[7] "Il fermo proposito", 11 June, 1905.

[8] Cf. Ryan, op. cit., p. 37.

Catholic Action in the sense of a lay apostolate existed in the Church from the very beginning. It was a mode and a manifestation of the great commandment of love of neighbor. Modern conditions, however, have necessitated the transformation of traditional methods. Although the constitutive principles of Catholic Action are essentially immutable, the concrete form of its existence varies with the circumstances and times. Catholic Action as it exists to-day, especially in Europe, is attributable to one basic cause: "laicism" or the de-Christianization of society. Under the pretext of safeguarding liberty of conscience and human rights, European nations during the nineteenth century began to tolerate all religious opinions, cults and morals. False sects and systems were placed on an equal footing with the Catholic Church, and accorded complete freedom to propagate their erroneous doctrines and combat the Catholic Church. Religion was relegated to the strictly private domain, and Catholics began to "live and to move and have their being" in an anti-Catholic and anti-Christian atmosphere.

This vitiated social order soon began to bear fruit.[9] Prominent institutions, influential organizations, and current philosophies ceased to be animated by a supernatural and Christian spirit. The official framework of society as well as the innumerable private organisms, which together with the former constitute society in all its complexity, were no longer informed by religion. Education was laicized, the sanctity of the home and the indissolubility of marriage were undermined. A plethoric industrialism began to burden the working masses with its crushing weight and deliver them defenceless to the dissolving action of materialism. The almost complete loss of the working class to the Church, declared Pius XI in his interview with the founder of Christian Workers in Belgium, Canon Cardiyn, is "the greatest scandal of the nineteenth century." In many industrial sections of Europe the priest lost all control and influence over the people. "Poor curés," a great French prelate, Bishop Gibier, once pathetically exclaimed, "attached

[9] Cf. Pius XI, *Quas Primas*, 11 Dec., 1925—Ryan, op. cit., p. 146; A. M. Bas, *El Cancer de la Sociedad* (Buenos Aires, 1932); A. Rodriguez y Olmos, *Cuestiones sobre la Familia* (Buenos Aires, 1932); E. de Moreau, *Le Catholicisme en Belgique* (Liège, 1927), p. 92; Paul Bureau, *L'Indiscipline des Mœurs* (Paris, 1927); F. A. Vuillermet, *Le Suicide d'une Race* (Paris, 1911).

alive to the corpses of parishes." There was no domain into which this laicism or new paganism did not penetrate. Economical, industrial, commercial and professional groups; scientific, artistic and literary societies; recreational, dramatic and athletic clubs—all of these bodies were organized and conducted in a spirit of "neutrality" and indifference to religion.

Catholics themselves did not remain entirely immune from this disastrous influence of laicism. Though fervent in their strictly private lives, once they left the family hearth they were spontaneously neutralized. Instead of viewing problems and events in the light of eternal truths and immutable principles, they proceeded to justify themselves by such excuses as these: "one must keep abreast of the times;" "one must adapt oneself to current accepted views;" "one must be a man of one's own time;" "theologians lack a sense of proportion," etc.

This attack on the very foundations of society soon elicited vigorous protests from the Popes. Leo XIII called the spirit of the age a "leaven of death" and a "menace to both Church and State." Pope Pius X's reluctance to assume the responsibilities of the Papal office was inspired by this indifferentism and apostacy of nations; his motto, "to restore all things in Christ," voiced his undying opposition to laicism in all its forms. Pius XI, no less appalled by the disorder which nineteenth-century paganism had created in every department of human activity, adopted a program closely akin to that of his saintly predecessor, namely, to establish "the peace of Christ in the reign of Christ." In devising methods for recapitulating all things in Christ, the Pontiffs—realizing that the number of priests was small and entirely out of proportion to the army of disseminators of error and abetters of vice—bethought themselves of the innumerable legions whom the Church had supernaturally begotten through the waters of baptism. To this vast number, who had grown so accustomed to rely entirely on the priest for the winning and shepherding of souls that their sense of apostolic responsibility had became practically inoperative, to these—the Catholic laymen—the Pontiffs now turned. They appealed to "select groups," [10] chosen from among the people, who, as Bishop Ladeuze, the Rector of the Louvain University, has so well said, would "anticipate, aid

[10] Cf. P. Dabin, *L'Apostolat laique* (Paris, 1931), p. 172.

and prolong the sacerdotal apostolate in the midst of the masses in order to lead them back to Christ." [11] The religious activity of these lay apostles was to supplement the priestly ministry and, in close union with it, draw from the Sacred Heart that regenerating life of which de-Christianized society stood in the greatest need. This "participation of the laity in the hierarchical apostolate" was henceforth to be known as Catholic Action.

"Catholic Action," then, undoubtedly denotes the activities and organizations of Catholic *laymen*. Papal documents on Catholic Action constantly appeal to the layman, to his spirit of initiative and sense of responsibility, and point out the unlimited possibilities of his influence for good. Whenever an official message is dispatched from Rome to associations of Catholic Action, it is addressed to the president and not to the priest serving as a spiritual director. The laymen's rôle in the work of the Church was emphasized in a special manner by Pius XI in his discourse to the delegates of the Associations of Catholic Youth assembled in Rome for the Jubilee Congress. "Young people," the Pontiff exclaimed, "you are our colaborers. We demand of you, the Vicar of Christ demands of you, your collaboration." [12]

Catholic Action is, furthermore, an *organized and collective lay apostolate*. Hitherto Catholic laymen had been isolated, scattered and unknown; henceforth they must concentrate their forces, revive their courage, and perfect their tactics. Papal pronouncements on Catholic Action clearly envisage groups and organizations, and address their directions to presidents and members of associations. In fact, Catholic Action is the power of organization and association placed at the service of the Church and of her apostolate. The groups of Catholic Action are at the service of the Church in much the same way as patriotic associations are at the service of the nation. In a world where trusts, corporations, political parties, and federations of all kinds exercise such tremendous influence, it is quite becoming that the Church should group her children into powerful units which will make themselves felt and respected. If organizations are successfully and legitimately used for the

[11] Congress of Charleroi, 20 September, 1924.

[12] September, 1925.

promotion of science, industry, commerce, and agriculture, why not have recourse to the same measures for the defence of the interests of the Church? Catholics, in particular, ought to be disposed to enter into this corporative current, for Catholicism is of its very nature opposed to individualism. As Christ's mystic members we are all incorporated into Him and through and in Him form one universal and transcendental mystic body.

From this element of unity and organization three advantages immediately accrue to the Church. In the first place, the Catholic layman is brought more within the scope of and made more obedient to the Church's authority. The Papal pronouncements are so many beacon lights illuminating the arduous path which humanity must traverse in the course of the ages. Such solemn utterances must not remain without an echo in the Christian's soul. An organized laity is the best antidote to the indifference and indocility which unconsciously affect all Christians. Secondly, these legions of an organized laity will do much to eliminate that "particularist" mind created by isolated and independent groups which frequently dispute one another's rights in the same domain. Catholic Action supplements generous but often tumultuous organs with a stabilizing disciplinary center, chaotic multiplicity with a fecund and coördinating unity, and valuable forces with a preservative against harmful interferences. Finally, Catholic Action constitutes what Count Dalla Torre calls[13] the Third Order of the Church. If every parish and diocese strive to have lay organizations, if every religious order seeks to graft on its monastic trunk a lay branch, it is becoming that the Church universal, the mother of particular churches and of religious families, have its Third Order, which will compensate for the scarcity and helplessness of priests, inspire with obedience the soldiers of the great Catholic army, and marshal toward one end the disciplined energies of countless believers.

In speaking of the organic character of Catholic Action, we must be careful to distinguish Catholic Action from confraternities and pious associations the sole purpose of which is the spiritual formation of the individual. However, since an interior, spiritual life is the foundation of all external activity, Pius XI has raised these associations to the rank of "auxil-

[13] *Osservatore Romano*, 10 May, 1930.

iaries of Catholic Action." [14] It is equally incorrect to hold that Catholic Action seeks to place its members temporarily in an artificially created supernatural milieu such as that of the so-called French "patronages." [15] These latter are not constitutive but only "affiliated" groups of Catholic Action.

Catholic Action seeks to Christianize, sanctify, and elevate all men without exception. It aims to instruct and educate not only its own adherents but also those who do not and will not become its members. It strives to transform the neo-paganistic natural milieu in which men live and move and have their being. It endeavors to act directly on the masses and to influence public opinion by means of concerted campaigns and manifestations *en masse*. It tries to eradicate the fundamental evil of our times, namely, the nonconformity of society as such, and of private individuals, with Catholic principles. This aim presupposes that its directors and leaders have already acquired that truly supernatural spirit and that clear, solid knowledge which come from a proper use of the means placed in a special manner at the disposal of these men, namely, the circles of study,[16] closed retreats, recollections, frequent reception of the sacraments, spiritual reading and meditation. They must already possess that lively and intensely personal Catholic spirit which distinguishes the "select laity" and which all the faithful must strive to develop in their daily life. Since a noteworthy amelioration of the surroundings in which men live cannot be effected without appropriate social reforms, Catholic Action tries to develop in its followers a truly Christian social spirit, to instil in them a knowledge of the social doctrine of the Church, and to encourage them to collaborate in social works.[17]

[14] Apostolic Letter, 30 March, 1931; Letter of Pius XI to the Argentine Episcopate, 4 Feb., 1931.

[15] Cf. *Le Patro au XX^e Siècle* (Louvain, 1929), published by the National Federation of Belgian Patronages; Abbe J. Mauquoy, *Une Œuvre d'éducation populaire, le Patronage de Jeunes Gens* (Bruxelles, 1921), and by the same author, *Le Patronage de Jeunes Gens* (Louvain, 1932); R. Portehault, *Nos Réunions* (Paris, 1912).

[16] Cf. *Il Circolo di Gioventù cattolica Italiana* (Società Editrice "Gioventu Italica", Roma); Maurice Eble, *Manuel des Cercles d'études* (Paris); V. Honnay, *Les Cercles sociaux de Doctrine Catholique* (Louvain, 1926); 2nd ed., *Deberes de las Presidentas de los Circolos* (Buenos Aires, Calle Montevideo, 850).

[17] Cf. *Code Social, Esquisse d'une synthèse sociale catholique*, Editions Spes (Paris, 1927); *Le Devoir Social au Canada Français* (Montreal, 1915).

This re-Christianizing of the social order, this restoration and subjection of all things to Christ the King, is accomplished by "the participation of the laity in the hierarchical apostolate." A more detailed analysis of this definition will give us a better understanding of the movement known as Catholic Action. Apart from the instances where it refers to the Twelve Apostles and where it designates a state, the term "apostolate" usually denotes action. As applied to Catholic Action the term takes on a very precise meaning. It is the exercise of the priestly office in its threefold aspect of teaching, ruling, and sanctifying, through the united activity of both the clergy and the laity, for the purpose of applying Christian principles in every department of human endeavor. The laity, needless to say, cannot participate in the hierarchical apostolate in a strict sense. The Council of Trent and the Vatican Council make it clear that the Church is not a society of equals, that there is an essential distinction between the work of the clergy and that of the laity, and that these latter cannot participate in the hierarchical apostolate except in a restricted analogical sense. As a matter of fact, Pius XI speaks of a participation "in a certain sense" or "in a certain manner." Laymen are the instrumental cause of the apostolate in Catholic Action; the hierarchy is the principal cause. The hierarchy "informs," as it were, the laity participating in Catholic Action, extending and prolonging itself in them in order to accomplish with greater facility its world-wide mission of saving souls. In this sense, the laymen of Catholic Action may be said to be invested with a "quasi-sacerdotal" rank. It must always be borne in mind, then, that genuine Catholic Action is impossible apart from the direct authorization of and dependence upon ecclesiastical hierarchy. "From the nature and scope of Catholic Action," says Pius XI, "appears the necessity of its perfect adhesion and docility to the Catholic hierarchy from which alone it can receive its mandate and its directive rules." [18]

Laymen can collaborate in the hierarchical apostolate principally by teaching. History furnishes us with numerous examples of outstanding lay catechists. The catechesis of catechumens was usually entrusted to lay teachers. Eminent

[18] Letter to the Primate of Poland.

apologists like Arnobius, Justin and Athenagoras were laymen. After the fifth century, when infant baptism began to prevail in the Church, the duty of instruction devolved on parents and sponsors. During the epoch designated as the Reformation, when catechisms began to multiply, laymen courageously assumed the task of catechization, and Confraternities of Christian Doctrine, composed of laymen, were established in large numbers. In more recent times we have witnessed in England the organization of the Catholic Evidence Guild under episcopal authority, and in our own country we have seen the establishment of the Confraternity of Christian Doctrine in many dioceses. Our whole elaborate school system is a fruitful means of the laymen's participating in Catholic Action.[19] In discussions occasioned by the malice and ignorance of the enemies of the Church, the cultured Catholic layman can exercise the rôle of judge. He may always, however, be mindful of the prescriptions of canon law and of diocesan statutes concerning controversial and forensic discussions.[20] Finally, the faithful should witness to the truth by the purity of their own lives and by the example of perfect virtue.

The laity participate in the authority and government of the Church by scrupulously observing the orders and directions of the hierarchy and facilitating their execution in all spheres where Catholic laymen exercise any influence. Catholic Action can draw up laws and statutes governing the internal organization of its members. Gradually, in consonance with the circumstances of time and place and in the light of past experience, Catholic Action will very probably elaborate a complete code for the Catholic laity. Catholic Action has also the authority to direct its external activity. It can create organs of attack and defence in the cause of religion.

The Church's ministry of sanctifying is exercised principally by means of the sacraments. Laymen can administer no sacrament except baptism, and that only in case of necessity. But they can be associated in the sacerdotal work of sanctification in a very intimate manner by fulfilling the duties of sponsors in the sacraments of Baptism and Confirmation. The laity can also be associated in the ministry of sanctification by

[19] Encyclical on Christian Education, 31 Dec., 1929.
[20] Canon 1325, 3.

their prayers, fasting and good works in behalf of those who are about to receive the sacrament of Holy Orders or who stand in need of sacramental graces. In fact, the ultimate aim of Catholic Action is to regenerate de-Christianized society by enduing it with sanctifying grace and by ingrafting it into the mystic Body of Christ.

Others assign substantially the same objectives to Catholic Action without referring specifically to the threefold aspect of the hierarchical apostolate. Monsignor Picard,[21] Aumonier General of Catholic Action in Belgium, demands that Catholic Action transform society by developing a Catholic concept of the following phases of human activity: of labor and of a living wage; of courage in life; of corporal and moral sufferings; of justice in trade and commerce; of the duties toward our fellow-citizens and neighbors; of science, art and literature; of the choice of a career; of love, courtship and marriage; of the Church's relations to the State; of the relations of the parish to the community; and of rest, recreation, and amusements. Members of Catholic Action are asked to inaugurate an uncompromising warfare against lawlessness and immorality in all forms. At the same time they must carry on an intense propaganda in favor of the Christian idea of education, of the State and of the family. They must wage a campaign for the recognition of Christ's Kingship and of the rights of the Church. The organ of Catholic Action in Belgium is the "Catholic Association of Belgian Youth."[22] The Association is composed of five constitutive, homogeneous bodies, which seek to influence the laboring class,[23] the agriculturists,[24] the professional groups,[25] college students,[26] and

[21] *L'Action catholique* (Paris, 1927); cf. also Mgr. Lalieu, *L'Action catholique Belge* (Liège, 1927); G. Hoyois, *L'Association Catholique de la Jeunesse Belge* (Liège, 1925).

[22] Cf. *Manuel de l'A. C. J. B.* (Louvain, 1929). The official organ of the Association is the bi-monthly entitled *Les Cahiers de la Jeunesse catholique* (Louvain).

[23] Jeunesse Ouvrière Catholique (J. O. C.).

[24] Jeunesse Agricole Catholique (J. A. C.).

[25] Jeunesse Independante Catholique (J. I. C.); its official organ is the trimonthly *L'Effort*, published at Louvain.

[26] Jeunesse Estudiantine Catholique (J. E. C.). Cf. Mgr. Picard, *Plans de leçons sur l'action catholique* (Louvain, 1928); J. Arendt, *Le Role Social de la J. E. C.* (Louvain, 1929); *La J. E. C.: Son But, son Programme, ses Méthodes* (Editions Jécistes, Louvain, 1929). Its official organ is the weekly, *Le Blé qui lève* (Louvain, 48 A rue Vital Decoster).

university students.[27] Each one of these bodies has its parish, regional, and federal groups and committees.[28] Catholic Action in France is organized on similar lines.[29]

An excellent summary of the aims of Catholic Action is found in a small pamphlet recently published in Buenos Aires entitled *Accion Catholica Argentina*. "The *final aim* of Catholic Action," it says, "is the same as that of the apostolate of the Church, because Catholic Action is a collaboration in the ministry proper to the hierarchy. The *general aims* are: 1. to collaborate in all things with the Church; 2. to counteract 'social laicism' by means of 'social Christianity,' that is, to destroy the disastrous error which implies the relegation of religion to the internal forum of conscience without making it influence, at the same time, family and social life. Catholic Action has also other *particular aims* such as: 1. Christianization of the family; 2. Christianization of the school; 3. Christianization of the press and spread of the Catholic press; 4. defence of public morality; 5. defence of the rights of the Church; 6. solution, in a Christian way, of social problems. The *immediate aim* is the education of conscience, an education which implies a formation that is at once religious, moral, and social." Argentine Catholic Action is exercised through the following organs: Federation of Catholic Youth, National Association of Catholic Men, League of Catholic Women, League of Catholic Feminine Youth. Each of these groups has its parochial, diocesan and federal councils and is subject to the "Junta National" and to episcopal authority. The aims of Catholic Action in Italy are enunciated in almost identical terms[30] and their attainment is sought through similar, though more numerous, organs and channels.[31]

[27] Jeunesse Universitaire Catholique (J. U. C.). Its official organ is also the tri-monthly, *Les Cahiers de la Jeunesse Catholique* (Louvain, 48 A, rue Vital Decoster).

[28] Cf. *Manuel de l'A. C. J. B.*, p. 182 sqq.; A. Caggiano, *La Junta Parroquial de la Accion Catolica Argentina* (Buenos Aires, 1932).

[29] Cf. Timon-David, *Méthode de direction des œuvres de Jeunesse* (Paris, 1912); V. Bucaille, *La Jeunesse catholique française d'aujourd'hui* (Paris, 1924); J. Duval, *Association catholique de la Jeunesse française* (Paris, 1926); G. Viance, *La Féderation nationale catholique* (Paris, 1930).

[30] Cf. L. Civardi, *La Gioventù cattolica Italiana*, 2nd ed. (Pavia, 1930).

[31] L. Civardi, *Manuale di Azione cattolica*, Part II, La Pratica.

In most of the countries which have organized or reorganized Catholic Action in recent years, the Italian form has become the model. The Argentinian organization follows, with some variations, the Italian form.

In the United States, the National Catholic Welfare Conference is the central national official organ for Catholic Action. It has, however, a somewhat different structure from that of most other countries. The Bishops organized the general body and created certain departments and bureaus for the Church in general and for the laity in particular in their organizations. These departments are directly under the Bishops. They established also one special Lay Organizations Department in which two autonomous councils, one of men's organizations and one of women's organizations, were to be formed for the purpose of voluntarily federating and unifying lay organizations in matters of common interest and stimulating their activity for the Christianization of society. These two councils operate on both the national level and the diocesan level. On the diocesan level, they exist and function only through the active permission and coöperation of the bishops of the particular diocese. Nor do the councils direct the activities of the constituent local or national lay organizations. Everything is on a voluntary basis.

The underlying theory is the same in many respects as that of the organizations in other countries. One usual difference lies in the annual meeting of all the Bishops specifically to direct the work. Another difference is that the necessary service departments and bureaus, i.e. in the case of the National Catholic Welfare Conference, the Education, the Press, the Social Action, the Legal and the Executive Departments and the Immigration, the Latin American, the Historical Records and the Publicity and Information Bureaus, are financed by and are, through a committee of their own number, administered by the body of the Bishops. The Lay Organizations Department has itself a Bishop-Chairman, but its two councils, in the spirit and letter of Catholic Action, are autonomous.

Several of the Departments have intimate relations with special organizations acting in their special field. For example, the Press Department has special relations with the Catholic Press Association, the Education Department with

the Catholic Education Association, and the Social Action Department with the Catholic Conference on Industrial Problems, the Catholic Association for International Peace and the Catholic Rural Life Conference.

In other countries, it seems that more pressure in the initial stages has come from the Bishops (or the Patriarch) to bring lay union into existence. In this country, the Bishops have brought directly into existence only the service offices and have made these dependent upon themselves, while the lay bodies are voluntary growths looking to the affiliation of all organizations and the formation of councils in all dioceses.

The aim is, of course, the same as wherever Catholic Action has been inaugurated. It is the organized work of the laity under and with the Church in the Christianization of society. As the present Holy Father has repeatedly declared, "Catholic Action will never be of a material order, but spiritual; never of a worldly order, but celestial; never political, but religious." This does not mean, of course, that human activities are to be rigidly divided into the strictly secular and the purely religious. The complex life of to-day does not admit of such water-tight compartments. The Church herself frequently undertakes works of a secular character, such as scientific research, teaching of secular branches, etc. She merely requests her members not to pursue these supplementary rôles to the exclusion of her essential mission. An activity essentially incompatible with the mission of the Church is politics. The sponsoring of a legislative and governmental program, the presentation of candidates for office, are examples of political functions strictly so-called. The Church never takes any stand in purely political questions. She has no strictly political programs or doctrines. But when religious interests are endangered by the interference of the state, the Church does not hesitate to defend them. She combats the laical laws of France; she protests against the odious and anticlerical constitution of the Mexican Republic. When moral and religious truths, of which she is the guardian and interpreter, are denied or inaccurately expounded, the Church condemns the falsifiers in the same way as she censures theologians who tamper with the dogmas of faith. With the same consciousness of her divine duty she calls attention to

errors and dangerous tendencies which frequently insinuate themselves into political schools and creeds.[32]

The reigning Pontiff has on several occasions called attention to the fact that Catholic Action is not something recent, but that it is as old as the Church herself. In his letter to Cardinal Segura the Pope writes: "Catholic Action is not something new; substantially it is as old as the Church herself, although in its actual form it has become more and more precise in recent times."[33] In his discourse to the International Congress of Catholic Youth in Rome[34] and again in his letter to Cardinal Bertram, Pius XI refers to a lay apostolate exercised as early as in the time of St. Paul: "That of which we speak was not unknown even in the times of the Apostles, since St. Paul makes mention of his 'fellow laborers'[35] and commends 'his colaborers in the spread of the gospel.'"[36]

We find remote precursors of the laymen of Catholic Action in the seventy-two disciples whom our Lord sent out into the neighboring villages and countries to preach and prepare the way before him.[37] At the time of this mission the disciples were laymen. To the seventy-two disciples may be added the names of the holy women who assisted in the establishment of the early Church, "who ministered to him of their substance,"[38] and who "followed him and ministered to him."[39] We must also number among the lay apostles of Christ the possessed man of Gerasa, who, cured by Jesus, "went his way, and began to publish in Decapolis how great things Jesus had done for him, and all men wondered;"[40] the Samaritan woman on account of whose testimony "many of the Samaritans believed in him,"[41] and the man born blind who after being healed proclaimed before the Pharisees the Divinity of

[32] Cf. G. Hoyois, *La Jeunesse catholique et l'action politique* (Louvain, 1925).

[33] 6 Nov., 1929.

[34] 11 Sept., 1925.

[35] Phil. 4:3.

[36] Letter to Cardinal Bertram, 13 Nov., 1928.

[37] Lk. 10; cf. G. Carollo, *L'Apostolato dei Laici nei Libri del Nuovo Testamento.*

[38] Lk. 8:1-3.

[39] Mk. 15:40-44.

[40] Mk. 5:20.

[41] John 4:39.

Christ.[42] The itinerant missionaries of the early Church are also to be classed among the first lay apostles.[43]

When we come to St. Paul's Epistles we frequently find the concluding chapter devoted to the laymen of Catholic Action.[44] The Apostle tells us that "the house of Stephanas, and of Fortunatus, and of Achaicus," who were the first fruits of Achaia, "have devoted themselves to the ministry of the saints," and that they are worthy of a deference which is due to "such, and to everyone that worketh with us and laboreth."[45] The Apostle commends "Phebe, our sister, who is in the ministry of the Church."[46] In his Epistle to the Colossians St. Paul recalls with tender affection the names of his many co-laborers and "helpers in the kingdom of God."[47] In another epistle he pauses to mention with manifest approbation the services of two zealous and courageous women, Evodia and Syntyche, "who have labored with me in the gospel."[48]

While St. Paul considers primarily the action of his co-laborers, St. Peter insists on the eminent dignity of the layman's state and vocation. St. Peter salutes Christian laymen as a "holy priesthood," who in close union with Christ their Head offer to God, not the material sacrifices of the Old Law, but spiritual sacrifices of praise, prayer, and good works: "Be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."[49] Addressing the same Christians in the language of the Old Testament St. Peter calls them "a chosen generation, a kingly priesthood, a holy nation, a purchased people."[50] The Christians are a "priesthood" not only because they offer up spiritual victims but, as St. Augustine says, "all are priests because they are the members of one sole Priest."[51]

Catholic Action also finds a firm *point d'appui* in the sacraments of Baptism, Confirmation, and Holy Communion. The sacrament of Baptism inaugurates our affiliation with Catholic

[42] John 9:33-34.
[43] Didache XI–XIII.
[44] Rom. 16; Col. 4.
[45] 1 Cor. 16:15-16.
[46] Rom. 16.
[47] 4:7-12.
[48] Phil. 4:2-3.
[49] 1 St. Peter 2:5.
[50] 5:9.
[51] In "Civitate Dei". Cf. St. Thomas, Sum. Theol. IIIa, q. 63, a. 5.

Action. The Christian in receiving Baptism becomes a member of the mystic body of Christ; as each member is bound to coöperate in the well-being of the physical and moral body, so all the faithful must coöperate according to their ability in safeguarding the well-being of the Church. The promises which the sponsors make at baptism in the child's name, must be ratified by the child as soon as he reaches the use of reason. Confirmation is *par excellence* the sacrament of Catholic Action. It makes the confirmed person capable of his task as a defender of the faith and as a soldier in the service of the Church. The Holy Eucharist consummates this aggregation to Catholic Action by furnishing the faithful with a daily supersubstantial bread, a food without which their zeal would be intermittent and feeble.

The necessarily organic structure of Catholic Action, the end which it pursues, the means which it employs, the formal element which directs it—all these are in the ultimate analysis founded on the life and constitution of the mystic body of Christ. The mystic body is at once the foundation and term of Catholic Action. From it Catholic Action receives and to it it gives; individual progress enriches the whole body, an active apostolate increases the excellence of sanctity, the power of synergism contributes to the plenitude of symbiosis. Since the whole is more noble than the parts ordained to it, the Church cannot desire the triumph of any particularist interest at the expense of the common good. Catholic Action, which participates in the work of the Church, must likewise transcend, coördinate and unify all particular groups. The Church completes Christ and is completed by Him; lay activity in Catholic Action completes, though not in the same necessary manner, that of the hierarchy and is completed by it; it is a prolongation of the hierarchy in space and time. The Church and Christ constitute one body; the apostolate of the faithful and of the hierarchy constitute one activity. Christ is the Head of the mystic body; the hierarchy is a motor and disciplinary center of Catholic Action. The Church is the pleroma of Christ; Catholic Action is in a way the pleroma of the hierarchical Apostolate.

R. G. BANDAS.

St. Paul Seminary,
St. Paul, Minnesota.

IS PURGATORY INEVITABLE?

THAT there is no escaping purgatory was the express declaration vouchsafed to us by a clergyman for whom we have always entertained the highest regard. This reverend gentleman assured us that the idea is pretty general and habitually acted upon, not only among priests but religious persons as well, that, despite the reception of Extreme Unction, nearly everybody goes to purgatory.

That many within the pale of the Church do cleave to the conviction that purgatory is an eventuality that few of us can hope to escape, the sacrament of Extreme Unction notwithstanding, is unfortunately too true. But one might well wonder how such a *modus credendi* could ever have gained the prevalence that it seems to have among Catholics of the present day. Of this we may be fairly well assured, however, it was not so in earlier centuries. Certainly the prayers which were employed in administering Extreme Unction from the eighth to the eleventh century, indicate clearly that the faithful of that primitive period, thanks to their unshaken belief in the efficacy of this sacrament, could scarcely have regarded purgatory as something next door to a certainty for everyone, as we appear to do. This would naturally flow from their whole attitude toward the last anointing; inasmuch as they viewed it in the light of another Baptism. "Those who read even a few of the prayers then in use," says Professor Kern, "cannot but come to the conclusion, according to the tenor of these prayers, that Extreme Unction was thought to be a sacrament which would restore the same purity and innocence to the recipient that Baptism would bestow."[1] Here we have a specimen: "Impleat te Dominus Spiritu Sancto. Ipse Dominus per omnia sanctificet te ad perfectum, ut integer spiritus tuus et anima et corpus sine querela in adventu Jesu Christi servetur."[2] References are given below for other prayers similar in tone and spirit to the one we have just furnished for the inspection of our readers.[3]

If then there exists so marked a difference between the present attitude of the faithful and that of former times in

[1] Kern, *De Ex. Unct.*, p. 87, edit. 1907.

[2] Martine, *De antiquis Eccl. rit.*, t. I, p. 865. [3] *Ibidem*, pp. 871, 901, 905.

regard to Extreme Unction, what could possibly have brought about a change so radical and widespread? Those who would venture what they consider a plausible explanation of this phenomenon tell us that, because of persistent attacks on purgatory by Protestants in times past, a more than ordinary degree of emphasis and insistence was thus put upon that doctrine by its loyal defenders; and so, gradually perhaps, inadvertently, but none the less effectually, the sacrament of Extreme Unction was relegated to the background. Then came Jansenism, with its over-exact and puritanical notions of piety and religious observance, to add its own sinister contribution to whatever harm had already been done.

With Jansenism, God was the mighty Sovereign, the stern and inexorable Judge, exacting His last farthing for every human delinquency—that, and not the gentle and merciful Saviour, whose ever compassionate Heart disdained to crush "the bruised reed," or extinguish "the smoking flax". In the midst of such a "blue-law" atmosphere, it is easy to conjecture how the infinite riches of God's mercy, so cleverly concealed underneath the faith-veil of Extreme Unction, so to speak, should meet with no very ready or enthusiastic reception.

But let us hope that brighter days are dawning. How great a blessing it would be for us, and how very much it would contribute to our spiritual well-being, if only we could prevail upon ourselves to cultivate a more filial and trustful attitude toward the God whose most appealing attributes are His mercy and His love. And as for purgatory, if the faithful could but understand how the very purpose Christ had in mind when He established the sacrament of Extreme Unction was to enable men to escape that place of punishment, what a transformation this would bring about in their views as well as their conduct. Thus enlightened, they would find the thought of death shorn of its many paralyzing terrors in their regard; and so, when the critical time of their dissolution bade fair to become an immediate reality, they would quietly and sensibly employ to good purpose the few precious moments still at their disposal, by coöperating with the graces of the sacrament that was being administered to them, endeavoring to receive it with all due reverence and devotion. In so doing, needless

to say, they would be securing for themselves the nearest thing to a guarantee that, in departing this life, the sweet, open arms of a loving Saviour, and not purgatory, would joyfully greet them at the parting of the ways.

And is it true, then, that the main purpose of Extreme Unction, according to the mind of Christ, is to procure for the dying Christian a happy and immediate passage to heaven? Yes, such is indeed the case; and a surprising number of great and illustrious theologians have set the seal of their combined approval upon this doctrine so replete with consolation and encouragement for every Catholic heart. They give us to understand how this truly wonder-working sacrament is intended by Christ to be a genuine cure-all for the soul's many miseries and maladies; and how, in receiving it with the necessary but by no means difficult dispositions that are enjoined, we may confidently hope to enter heaven without undergoing the much-dreaded ordeal of purgatory. For the benefit of our readers we shall now quote a few of these authorities.

St. Bonaventure says that in regard to Extreme Unction, this in substance must be held, namely, that it is the sacrament of those departing this life, preparing and disposing them "ad sanitatem perfectam". What he understands by this perfect health he explains as that "quae quidem est gloriae," that is to say, the perfect spiritual health essential to blessedness in heaven.[4]

Albert the Great is equally specific in this matter when he declares, that "to remove the remains of sin, in so far as these should obstruct the immediate flight of the soul (to heaven), and to glorify the body, is the substantial effect of Extreme Unction." [5]

Peter of Terantasia, who later became Pope Innocent V, speaks as follows: "The effect of Extreme Unction is twofold, the health of the soul and the health of the body, which also typifies spiritual health. But not any kind of spiritual health must be here understood, but that final and perfect health which disposes the soul for immediate eternal glory." [6]

[4] *Breviloq.*, Pars VI, c. 11.
[5] In IV, a. 9 (Kern, p. 90).
[6] In qu. II, a. 2 (Kern, p. 95).

Peter a Palude (Paludanus) concludes his treatise on Extreme Unction with the following words: "That militant man may be finally victorious, and victorious be cleansed so that he may enter heaven without further purgation—for these two reasons are we anointed." [7]

In his *Summa Theologica,* St. Thomas, the Angelic Doctor, has these words: "This sacrament [Extreme Unction] prepares man for glory immediately." [8]

Consulting the later theologians, we find that their views in regard to Extreme Unction in no wise differ from those we have quoted above.

Father Noldin, for instance, tells us: "The effect of Extreme Unction is the wiping away of all venial sins and the penalties which would tend to impede the soul's entrance into heaven." [9]

Father Christian Pesch declares: "This sacrament, from its very nature, removes every obstacle by which the soul could be impeded from entrance into heaven." [10]

Father Kern says: "The end of Extreme Unction is perfect health of the soul together with immediate entrance into heaven, unless restoration to bodily health should be more expedient." [11]

Finally, Father Felix Cappello, in his very recent work, *De Sacramentis,* defends the thesis: "Extreme Unction prepares the soul immediately for heaven." [12]

It is safe to say that the list of great and learned theologians we have set before the reader in the foregoing paragraphs is without question a formidable one. Their language, too, is clear and unmistakable, leaving no doubt whatsoever as to what they held in regard to the main purpose of Extreme Unction, namely, to impart to the souls of those dying such perfect spiritual health, as to enable them to pass at once after death from earth to heaven. From a careful inspection of their words, moreover, we take notice that they necessarily presuppose, if they did not actually mention, the remission of

[7] In qu. 4 (Kern, p. 97).
[8] *Domin. Trans.,* vol. 77, n. 18, p. 337.
[9] Noldin, *E. U.,* vol. III, n. 430, edit. 1920.
[10] Pesch, *E. U.,* vol. VII, n. 538, p. 236, edit. 97.
[11] Kern, *op. cit.,* p. 82, edit. 1907.
[12] Cappello, *E. U.,* p. 112, edit. 1932.

all temporal punishment due to sin as the effect of Extreme Unction. To be sure, they would have to do this in all consistency; inasmuch as there would be a palpable contradiction in any state of spiritual health called perfect, which, while it fitted a soul for immediate entrance into heaven, still admitted of an obstacle in the way of such happiness.

Apropos of this question of the main purpose of Extreme Unction, Father Kern has a few things to say that are highly illuminating and much to the point. After informing us how he found considerable surprise expressed on the part of the clergy as well as the laity, when they heard him declare in his book that the principal effect of Extreme Unction was to bring the soul immediately to heaven at the end of this life, he goes on to say: "I do confess that I myself was actually dumbfounded, when, on studying the works of the great doctors of the thirteenth century, I made the discovery that, according to their teaching, the proximate effect of Extreme Unction was such perfect health of the soul as would dispose it at once after death for the enjoyment of the Beatific Vision, unless restoration to bodily health were more expedient." [13] And elsewhere in the course of his volume and dealing with the selfsame topic, our author remarks: "Surely our theologians would be fortunate indeed, if all the truths which they are called upon to defend were as well proved as this one doctrine of Extreme Unction." [14]

If at this particular stage we are asked to state, as we have been on more than one occasion, upon what official declaration of the Church we ground our assertion, that Extreme Unction remits by way of the sacrament all the temporal punishment due to sin, the answer is not far to seek. The question assumes that every theological opinion must be directly based upon some official pronouncement of the Church. Such a presumption is clearly false. If a St. Thomas, a St. Bonaventure, a Blessed Albert the Great, a St. John Chrysostom, a Suarez, and others of like caliber, teach a definite opinion on some mooted question, then solely by virtue of their teaching, that opinion may be regarded as solidly probable. Hence in following the teaching of these masters we do not stand in need

[13] Kern, *op. cit.*, p. v.

[14] Kern, *op. cit.*, p. 114.

of any official declaration of the Church as the foundation of our assertion in this case, to wit, that Extreme Unction *de se* has the power to remit all the temporal punishment due to sin and actually does so in the case of those who receive it with the necessary dispositions.

As a matter of fact, however, we do indirectly ground our assertion upon a declaration of the Council of Trent, where in the fifteenth session, we come across the following words: "The sacrament of Extreme Unction has been regarded by the Fathers as that which gives the finishing touch (*consummativum est*) not only to Penance but to the entire Christian life." [15] It is precisely this statement of the Council to which many of the post-Tridentine theologians appeal, i.e., Suarez,[16] Laymans,[17] and others; because according to the Tridentine Fathers, as we can observe from the above quotation, Extreme Unction is not only the finisher and complement of Penance but of the entire Christian life. Just as Baptism, for example, starts a man out on the road of life sinless and free from all temporal punishment due to sin, so Extreme Unction would present his soul at the threshold of eternity in the same condition. Thus the Council would seem to teach.

This brings us to the vital question of disposition. What degree of preparation, then, are we to exact from our dying penitents, if we would have them derive from the reception of Extreme Unction the splendid fruits which are undoubtedly attributed to this sacrament? We shall here make use of an example which, in our opinion, should be fairly representative of many like cases incident to pastoral experience. In dealing with this example, we trust, the question of necessary preparation relative to the more fruitful reception of Extreme Unction will receive a satisfactory answer.

We have before us, then, a man who is seriously ill. He is sincere, we are supposing; and would like to do what he can to put his spiritual affairs in order, and so get ready for the next world. He is extremely weak but fully conscious. In so far as he has some mortal and venial sins that burden his conscience, he makes a good confession; concluding it with an

[15] Denzinger-Bennwart, n. 925.

[16] Suarez, *Disp.* 41, sect. 1, nn. 14, 16.

[17] Laymans, *Theol. Mor.*, L. V., tr. 8, c. 5.

act of imperfect contrition that takes in all of his sins mortal as well as venial. This attended to, the priest gives him the Holy Viaticum. Then follows Extreme Unction, which the dying man receives with all due reverence and devotion, endeavoring to correspond with the graces of the sacrament as well as his enfeebled condition will allow.

What are we to think of the above case? Does it offer us a satisfactory basis for the complete and successful operation of the sacrament of Extreme Unction,—one that should secure for our penitent all the glorious fruits that are so profusely and enthusiastically attributed to the last anointing by great and learned theologians? In order that we may not appear to decide the matter offhand and upon our own initiative, we shall again make our appeal to recognized authority.

Father Kern, whose work on Extreme Unction is justly regarded as a classic, speaks as follows: "They secure the entire fruits of the anointing who, while they are still in a state of consciousness, receive the sacrament with reverence and devotion, and coöperate fully with the graces thereof." [18]

Father Felix Cappello, another great authority, concurs with these sentiments entirely.[19]

In the absence of any supernatural enlightenment in this particular instance, therefore, and in harmony with the above teaching, we should be inclined to say that the situation of our dying penitent is satisfactory. By this we do not mean to affirm that he could not have even a livelier faith than he has, more devotion, and perhaps greater contrition; but we are wisely leaving a little something for the sacrament to do. We are firmly convinced that its efficacious operation will indeed bring about these better dispositions, provided only that some suitable foundation of preparation has gone in advance. If all the wonderful things which our great theologians and learned doctors tell us about the "disposing power" of Extreme Uiction are not just mere pious exaggerations but sober truths, and if, as the Council of Trent declares, "This sacrament has been regarded by the Fathers as that which gives the finishing touch not only to Penance but to the whole Christian life," then it would seem but reasonable to conclude that the less perfect sentiments and dispositions of our

[18] Kern, *op. cit.*, p. 190.

[19] Cappello, *op. cit.*, p. 141.

dying friend will be transmuted into the better and higher ones that should bring him to immediate and eternal rest.

St. Thomas, we are sure, would be fully in accord with the views we have just expressed. In dealing with dying penitents, as a matter of fact, he is far more lenient and would require much less of them by way of preparation, than do the theologians we have quoted above; and this even where there is question of the fuller fruits of the last anointing. His words are well-nigh startling in their significance and fairly take our breath away; and were it not that the Church has accepted him as her official Doctor, so to speak, and encourages us to follow his teachings, we might be inclined to receive his statements on Extreme Unction, as we shall now give them, with a smile of incredulity and a shrug of the shoulder. These are his words: "This sacrament [Extreme Unction] is for the very purpose of procuring the immediate Beatific Vision for those who, because of negligence, shortness of time, or similar deficiencies, do not sufficiently care for themselves." [20] The words just quoted testify clearly that, according to the holy Doctor's teaching, it is the function of this sacrament to make much of a little—of very little, in fact; and hence to transform the less perfect dispositions of those who are in their last agony, into the better and higher ones that should lead them to immediate and eternal rest. After all, death is God's last opportunity—His last opportunity to exercise the one attribute which He desires most of all to manifest here upon earth—His mercy.

In all fairness to Father Kern, however, we believe that, in enumerating the dispositions needed to secure the entire fruits of the last anointing, the state of preparedness he lays down should not be taken in an exclusive sense. When, for example, he says, "They secure the entire fruits" of the anointing, he could hardly be taken to mean "only they". And when he uses the words "coöperate fully", he surely would not wish to exclude all those who do what they can, even though the degree and amount of their coöperation are far from being objectively perfect.

Here some of our readers might see a contradiction in the fact that we still pray and have Masses offered for those who

[20] *Contr. Gent.*, Lib. IV, c. 73, p. 611.

die after having received the sacrament of Extreme Unction in apparently the very best dispositions. Would not all this be to no purpose? Our answer to this difficulty would have to rest on the single word " apparently ". No one is in a position to know the exact dispositions of a dying person. Who can tell, for example, whether attrition in his case covers each single venial sin he has committed, or otherwise? If not, then they are not forgiven; and their temporal punishment still remains. Undoubtedly, if we could ascertain with certainty that all necessary dispositions were present, we should hardly say our prayers for such a soul and offer up our suffrages in its behalf. But inasmuch as our knowledge is limited only to probability in regard to the state of such as are deceased, and the recesses of the human heart may hide away, even at the hour of death, venial sins for which true attrition may be wanting, we do most certainly state that everything possible should be done in favor of the dead, in case that, through a lack of the proper dispositions, the sacrament of Extreme Unction should have failed to produce its full effects.

In conclusion, we would say that, with a little effort on the part of the pastor to enlighten the members of his flock concerning the wonderful efficacy of Extreme Unction, and the few details that have to do with its more fruitful reception, the very best results should be sure to follow; and so, purgatory would not have to be, as it appears to so many to be, a thing inevitable.

WILLIAM FREDERICK FELD, S.J.

John Carroll University,
Cleveland, Ohio.

CARDINAL GASPARRI'S NEW BOOK ON MARRIAGE.

MORE than forty years ago, while His Eminence Cardinal Gasparri was still teaching at the Institut Catholique at Paris, he first published his *Tractatus Canonicus de Matrimonio.* This work merited the highest praise for its depth of learning and completeness of discussion. By 1904 it reached its third edition. Canonists who were conversant with the work hoped to see it brought into harmony with the Code. It was feared, however, that since the author as President of the Com-

mission for the Codification of the Code had played so important a rôle in framing the present law, he might hesitate to give public expression to his views on the canons, lest they should be looked upon as an "authentic" interpretation, especially since he holds the office of President of the Commission for the Authentic Interpretation of the Canons of the Code. It was a matter for rejoicing when it was announced, that despite his advanced age of nearly eighty years and the many onerous duties devolving upon him, the erudite canonist was preparing a revision of his earlier treatise.

Last autumn the revised work issued from the Vatican Press under the title *Tractatus Canonicus de Matrimonio.*[1] Not only because of the position of the author in the front rank of the hierarchy as well as his preëminence among canonists, but also because of the many great merits of the work itself, it seems fitting to offer here an extended review of this commentary.

At the head of the first volume appears a letter addressed to the author by Leo XIII, 9 April, 1892, in high commendation of the first edition. Then follows the preface. In the first part, which is taken literally from the preface to the third edition, the author states that his purpose is to prepare a manual which will be useful to parish priests, confessors and episcopal curias, and which he bases on the papal laws in force. The reception accorded the earlier editions is offered as reason for the present revision in conformity with the Code.

The work follows the order of the canons in the Code strictly. The general discussion of the doctrine concerning Marriage is woven into the interpretation of the introductory canons. At their proper places the numerous decisions of the Holy Office, the Congregation of Sacraments, and especially of the Pontifical Commission for the Authentic Interpretation of the Canons of the Code, are referred to. Here and there throughout the work the author recalls developments before the Commission for the Codification to bring out the force of certain changes in the law. An appendix at the end of volume one discusses vasectomy, especially as it relates to antecedent and supervenient impotence. The last section of the com-

[1] Cura et studio Petri Card. Gasparri concinnatus, editio nova ad mentem Codicis I. C., 2 vols., Vatican City: Typis Polyglottis Vaticanis, 1932.

mentary entitled "De matrimonio nullo" is divided into two articles, of which the first treats of convalidation and *Sanatio in radice;* the second briefly discusses the matrimonial trial. At the end of volume two the first appendix (pp. 312-323) explains the Catholic doctrine on civil marriage, and how it must be reckoned with in practice; the second appendix (pp. 323-337) discusses civil divorce, as regards the teaching of the Church concerning it and the aspects under which Catholic lawyers and judges may take part in seeking or granting it and Catholics may seek it to free themselves from the effects of their marriage in the eyes of the civil law. Here is presented a teaching that appears stricter than is usually propounded by authors of texts of moral theology.

Then follow fifteen *Allegata:* I. Encyclical of Leo XIII, *Arcanum,* on Christian Marriage; II. Encyclical of Pius XI, *Divini illius Magistri,* on the Christian education of youth; III. Encyclical of Pius XI, *Casti connubii,* on Christian Marriage; IV. Instruction of the Holy Office of 1868 for proving the death of a spouse which still must be followed, especially in regard to the so-called "praesumpta mors coniugis"; V. various formularies for seeking matrimonial dispensations as well as the formularies usually employed by the Roman Curia; VII. Letter of Benedict XIV on domicile and quasi-domicile —likewise still a safe rule for determining these, provided the changes introduced by the Code are borne in mind; IX. Encyclical of Benedict XIV *de matrimonio conscientiae.* The others are more recent documents which have been issued since the Code, and all save the last two are general.

Besides a topical index to each volume, the second has an alphabetical index covering twenty-five double-column pages. It is found to be well arranged and of valuable service in the use of the work.

In many respects the present edition differs from the earlier ones. Not only does it conform to the order set down in the canons with scarcely an inversion, but especially has it departed from the manner of presentation. This last change is also occasioned by the canons of the Code. Before 1918 not all the points of the Law could be traced to clear-cut and complete laws. Some, especially regarding certain impediments, were derived from custom and it was necessary to trace such customs

to establish the then prevailing law; in other instances numerous particular aspects had to be ferreted out of more or less particular decisions of the Holy See. Therefore the older editions abound in historical notes and in references to decisions of the Popes, the Sacred Congregations and the Rota. Now, however, the law is not spread over such widely scattered data but laid down in the precise, even though very brief, canons. Some of this material is retained for a brief history of the development of the several sections of the matrimonial law. But for the most part the material amassed in the earlier editions is omitted, since it has became superfluous for a positive interpretation of the canons of the Code—to say nothing of the fact that in many details it is now entirely superseded by the Code. The author does not hesitate, however, to include references to older laws, especially when they serve to elucidate the present law as provided for in canon 6.

A rough estimate shows that there are very few more references to authors than in the sections coinciding with the respective parts of the earlier editions. But what is more disappointing is the comparative dearth of authors after the Code who are referred to and a scarcity of references even to these few. Only one author who wrote after the Code, Cappello, is quoted with any frequency; others, Wernz-Vidal, De Smet, Vlaming and Ojetti, are seldom mentioned. Not that frequent references or their omission would *per se* add any weight to this commentary or detract from it; but their inclusion would have given the author an opportunity of discussing and even refuting several opinions which he actually fails to take note of, at least explicitly.

A clear and usually concise style makes the reading of this work a pleasure. The positive discussion of the numerous points contained in the canons, with constant reference or even quotation *in extenso* of related canons in other parts of the Code, makes for ready understanding, even of quite difficult canons. The numerous and lengthy controversies with which the older editions had to occupy themselves are almost entirely eliminated. Only a few—perhaps too few—are taken up and discussed dispassionately, but with a finality that makes one wonder whether the author's endeavors in these respects will not bring most of them to a final solution acceptable to all.

Thus this commentary becomes at once a handy manual for pastors and confessors, a safe guide for Ordinaries and withal a most welcome aid to the special student of Canon Law.

Were the present reviewer asked which individual characteristic of this work he considers the most important and valuable, he would point to the *stylus* and *praxis curiae* to which the author so frequently refers. It is a commonplace in Canon Law that the *stylus* and *praxis curiae* are supplementary norms for determining numerous points of law for which there is no express provision in the law (cf. canon 20). This is especially true in respect of certain details to which the law cannot descend. The earlier editions of this work, published before the author entered upon immediate service of the Holy See, had revealed an exact knowledge of the practice of the Roman Curia. Since then, he has spent nearly thirty years in intensive work at the same curia, immersed in its most varied activities. He was intimately associated from the very beginning in the vast undertaking of the Codification of Canon Law, first as secretary and later as President of the Commission; he has been active in most of the Sacred Congregations, of many of which he was first a consultor and to all of which save one he now as Cardinal belongs. After all this experience at the seat of the Papacy the author commands a knowledge of its practice rarely equaled. Upon this vast store of information he draws to offer a better understanding of the workings of the Roman Curia as far as they enter the treatise.

A striking instance of this may be found in section 708. The author espouses the view that by the natural law alone a marriage between brother and sister is not certainly invalid; some proponents of the opposite view [2] maintained in support of their opinion that the practice of the Holy Office and of the Propaganda is to command brother and sister who had married as infidels, to separate after their conversion. Gasparri suspected this claim and upon inquiry he found that the report is false and that it is the practice of the Holy Office to let them remain in their marriage, which is probably valid *iure naturae* (n. 708). Particularly valuable are his remarks about the weight accorded the several canonical reasons for

[2] E. g., Cappello, *De Sacramentis*, vol. III: *De Matrimonio*, (Turin: P. Marietti, 1923), n. 522.

dispensations; for in many instances the validity of the latter will depend upon the former (nn. 297-323). So too the section detailing the points that must necessarily be expressed for the validity of various dispensations (nn. 336-344). Then there is the competence of the Sacred Penitentiary (n. 289).

An instructive example of this as also of reference to decisions reached by the Commission of Codification is that referring to the suspension of a private vow of chastity in case a marriage is contracted without dispensation (nn. 429-431).

One finds too that numerous sections are supported or even explained by appeal to laws and decisions issued before the Code, when the canons restate the former legislation; sometimes by contrast, where the Code has introduced a change.

Besides a strict adherence to the canons of the Code, at opportune places are found guiding principles of pastoral and moral theology, especially regarding matters which have been submitted to the Holy See for decision.

It is observed that the printing does not measure up to the correctness one is accustomed to expect of the Vatican Press. Most of the typographical errors are of slight importance. Several that are not so readily recognized are enumerated at the end of the respective volumes. But not all; thus, in section 146 there occur two mistakes, the instruction referred to was issued in 1921 (not 1922), and is found in Alleg. VI (not IV). Again, in section 488, how the number nine is arrived at as the total of diriment impediments is not explained; it ought rather to be thirteen. In the same section the omission of a comma makes the two impediments of *crimen* and *raptus* appear as one. In section 1107 the sentence beginning with the words "Quod si uxor ex sua culpa" seems to oblige a husband to support a wife who maliciously deserts him, but not if she leaves him for a just reason.

It might appear presumptuous for anyone to criticize the views of a canonist probably without a living peer. Two considerations prompt the present reviewer to so daring a venture. Benedict XIV insisted that his treatise *De Synodo Dioecesana,* finished and published after he was elevated to the papal throne, was not a papal document in the public sense. Beyond a doubt, in the present instance His Eminence would be the first to protest against his present treatise being considered

other than a private work. Then too in the preface the author submits his work not only to the judgment of the Holy See but also *doctorum censurae.*

In the first place not a few controversies regarding points of the matrimonial law have risen since the Code was promulgated. In some instances the author faces the issue squarely and (unless it is a question that is manifestly not ripe for solution) gives a solution which is as a rule certainly satisfactory, if not quite convincing. In other cases he likewise takes a very clear and definite stand, without, however, explicitly adverting to the existing controversy or refuting opposing arguments. An example of this class is the one which concerns the impediment of disparity of cult. Canon 1070 has restricted this impediment of Catholics marrying non-baptized persons. Some authorities, drawing on the phrase *ab acatholicis nati* of canon 1099 § 2, would excuse those baptized in the Catholic Church, but exempted from the canonical form for the celebration of marriage, also from the impediment of disparity of cult. In sections 568-585 Cardinal Gasparri enumerates all those who within the meaning of canon 1070 § 1 are Catholics; thus he manifestly will not extend the exception made in canon 1099 § 2 regarding children of non-Catholics baptized in the Catholic Church, but brought up outside, to this impediment. He does not, however, expressly reject it. Neither does he offer any word in refutation of that unwarranted transference.

In n. 953 the question may be raised whether the Ordinary or pastor in delegating an assistant to assist at all marriages in the parish could not restrict the right of the assistant to subdelegate.

In n. 996 it were desirable to state more plainly that a pastor who assists unlawfully at a marriage is bound in conscience to make restitution even before he is condemned to it. This is manifestly the import of the interpretation which the author gives of canon 1097 § 3.

In n. 294 it is clearly stated that, whenever one dispensation from a public impediment is sought from a Sacred Congregation and another dispensation from an occult impediment from the Sacred Penitentiary, the former must be mentioned in the latter. Would it not be well to place greater emphasis upon

the warning to confessors to safeguard properly the seal of confession, especially when the dispensations are both asked through the agency of the Ordinary or from him (cf. 328-329)?

N. 39 might easily be misconstrued. If by *solemnitates* the canonical form prescribed in canon 1094 is understood, then the *matrimonium conscientiae* cannot be opposed to *matrimonium publicum,* for it too is juridically public, though *de facto* secret. By *solemnitates* seem also to be meant those external rites, as the publication of banns, the votive Mass *pro sponsis,* the solemn nuptial blessing. From its position between *clandestinum* and *civile* the unwary reader may be led to consider the *matrimonium conscientiae* invalid for lack of the canonical form.

Instead of a bare reference to the Allegatum VI (not IV) in n. 146, a more detailed discussion of the instruction of the Congregation of Sacraments of 4 July, 1921 (not 1922), in the text would have been desirable, to say nothing of the danger that the phrase "si . . . tempus urget" (in n. 141) might easily be construed in a sense at variance with that instruction.

Again, in n. 1023, very briefly a reason is assigned for the authentic interpretation that the phrase "ab acatholicis nati" in canon 1099 § 2 comprises those born of *apostates.* But in vain one seeks any further elucidation as to the time of the apostacy in relation to the birth of those to be exempted from the form of marriage; for instance, must the parents have apostatized from the Catholic religion before the birth of the child in question, or does it suffice that the apostacy took place before the child attained the use of reason? And does it suffice for this exemption that only one of the parents apostatizes?

Canon 1116 makes no exception in respect of legitimatization, by subsequent marriage, of children born out of wedlock, provided their parents were free to marry at the time of conception or of birth or at any moment during gestation. Why then are adulterine and sacrilegious children excluded from this favor of the law in nn. 1117-1118? The legitimatization of these is indeed excluded from the faculty granted in connexion with dispensations (canon 1051), but canon 1116 makes no such restriction. Thus if a child is conceived in adultery

and the marriage which was violated by that adultery is dissolved before the child is born, its parents become free to marry during its gestation (presupposing of course that they did not incur the impediment of crime). Why then should this child be excluded from the favor of legitimatization by the subsequent marriage of its parents, although canon 1116 contains no such limitation? If, however, the words "proles adulterina et sacrilega" are to be taken in the sense in which they are explained in n. 1112, the limitation is superfluous, because then the one condition mentioned in canon 1116 (namely, that at some moment from the time of conception to that of birth of the child its parents be free to marry) is not verified. Moreover, in this sense the restriction is confusing; for in the absence of this condition a subsequent marriage of the parents does not of itself legitimatize any spurious children born before the marriage, no matter what diriment impediment stood in the way of the marriage during the entire period from conception to birth: for example, if a Catholic and an unbaptized person beget a child by their sin and the impediment of disparity of cult did not cease (either by baptism of the non-Catholic or by dispensation) before the child is born, the subsequent marriage of the parents does not legitimatize the child. But this does not seem to be the sense in which the restriction is placed, for in n. 1118, when explaining that this legitimatization operates by a fiction of law, it is added: "si enim proles est spuria seu *genita*[3] ex damnato coitu quamvis parentes aliquo ex illis temporibus matrimonium inter se inire potuissent, illa fictitia retroactio est impossibilis." It is true, the retroactivity by fiction of law is not possible to the moment of conception; but this is true also in the case where any other diriment impediment (e.g., disparity of cult) stood in the way of the marriage; but the retroactivity is possible to that moment during gestation when also the diriment impediment of *ligamen* ceased. This is actually all that the author requires in the sentence immediately preceding the above quotation. To exclude children conceived in adultery (but whose parents become free to marry each other through the death of the adulterous spouse's partner) from the benefit of legitimatization by the subsequent marriage of its parents, is manifestly

[3] Italics inserted by the reviewer.

contrary to the clear meaning of canon 1116. It is also at variance with the opinion which the author expressed in the third edition, n. 1386: "si enim proles est spuria seu genita ex damnato coitu *ita ut parentes nullo ex illis temporibus matrimonium inter se contrahere potuissent,*[4] illa fictiva retroactio matrimonii est impossibilis." And in the following n. 1387 he sets forth just the case where a child conceived in adultery is legitimatized by the subsequent marriage of its parents because for some time while the adulterous mother was bearing the child she was free to marry its father. Why does the author depart from this view which is in full harmony with the Code, whereas the view expressed in n. 1117 is, to say the least, inaccurate and that in n. 1118 at variance with canon 1116?

In regard to the case involving the impediment of age in the same n. 1118 it were better to stress more sharply the fulfilment of the condition that the father completed his sixteenth year before the child was born. Otherwise an unwary reader might suppose that the later marriage would legitimatize the child even if it was born before its father completed his sixteenth year—an error that seems to have occasioned the declaration of the Pontifical Commission for the Authentic Interpretation of the Canons of the Code, 6 December, 1930, II—*Acta Apostolicae Sedis,* XXIII (1931), 25—to which, strange to say, the author does not refer.

What is said toward the end of n. 626 calls for some reservation. A few institutes of Third Orders actually make *solemn* profession, which then does produce the diriment impediment of canon 1073; e.g., the Third Order Regular de Poenitentia, which has two provinces in the United States, with the provincialate of the one at Loretto, Pa., and of the other at Hollidaysburg, Pa.

In connexion with *vis et metus* (n. 853) the laws of our several states cannot be so easily applied as is here supposed. For rape (*stuprum*) the laws of several states provide severe penalties, fines or imprisonment or both—in some states even death. But one must bear in mind that these are not all restricted to rape by violence: some include the so-called "rape with consent," by which is understood fornication that is in-

[4] Italics inserted by the reviewer.

deed voluntary on the part of the girl, but which makes the man liable to the same punishment as for rape, because the girl is a minor. This is technically referred to by lawyers as "statutory rape". Such cases of "rape with consent" can become more frequent that ever, as the age limit for the minority of girls has recently been raised in several states. In some it is as high as twenty-one years of age. If, however, the charge is merely one of paternity (arising out of fornication which was voluntary also on the part of the woman who has already reached her majority), it is prosecuted under the guise of a criminal case, which is *de facto* only civil: it seeks to impose by judicial sentence upon the guilty father the obligation of supporting the child which the woman begot by him. If then he refuses to comply with the court's order or later fails to live up to it, he becomes liable to prosecution for contempt of court; or under certain conditions a new suit for abandonment may be instituted against him. But whether the woman conceived through being ravished or through fornication to which she assented, there is no law in any of our states obliging the father of a child to marry its mother if she is willing, under pain of imprisonment if he refuses. Neither does any law authorize a judge to place this alternative before the reputed father. Actually the course followed is this: whether the charge be one of rape or merely of paternity, the judge urges the man to marry the woman; at the same time he more or less clearly insinuates or even states in plain words that the accused will otherwise be sent to jail. If the man accedes to the request, the character of the woman is restored as far as possible, the child is "given a name," and the charge is dropped. In fact, it must be quashed, for the one important witness, now the wife of the accused, is no longer competent to testify against her husband. Thus the case is closed amicably and the judge is relieved of an onerous duty. Viewed under these different aspects the question may be raised whether or not the fear is now justly instilled in all such cases, especially as it is notorious that the charge of rape is often placed against a man when at most he was guilty of a mutual sin to which the woman freely consented and that the already severe laws can be very harshly administered by a judge inclined to sterness or at the instance of a rigorous prosecuting attorney.

Regarding the solemn nuptial blessing and the votive Mass *pro sponsis,* nn. 1044-1046 quote several decrees and rescripts of the Congregation of Rites which are no longer entirely in force; and in n. 1061 the full import of canon 1108 § 3 in this regard is insufficiently brought out, especially in view of the fact that the previously mentioned rules of the Congregation of Rites are now superseded by the "Additiones et Variationes in Rubricis Missalis ad normam Bullae *Divino Afflatu* et subsequentium S. R. C. Decretorum," found in the Roman Missal immediately after the "Rubricae Generales Missalis," as is confirmed by the declaration of the Congregation of Rites, 14 June, 1918,[5] of which the author takes no note. The more important of these changes are these: if the Ordinary permits the solemn celebration of marriage during the forbidden times (as he is authorized to do in canon 1108 § 3), the votive Mass *pro sponsis* may be taken, unless other rules forbid it, together with the solemn nuptial blessing.[6] On days when the votive Mass *pro sponsis* is prohibited, the new rubrics ordain that the commemoration *pro sponsis* be united with the first oration *sub unica conclusione.*[7]

The change introduced in the impediment of disparity of cult (canon 1070 § 1) has raised several questions which authors try to solve on the strength of canon 1127. Some of these are mentioned in n. 1168, but not all; for example, no stand is taken regarding the use of the Pauline Privilege if both parties to a previous marriage had been doubtfully baptized; under (c) the question might have been raised regarding the doubtful baptism received in a non-Catholic religion by the party to the previous marriage, who does not enter the Catholic Church, the convert to the Catholic religion having been unbaptized; then there is the doubtful impediment of crime that may have been incurred. These are some of the questions that need to be cleared up.

It would be interesting to learn the author's opinion about the subterfuge of a *causa connexa* suggested by some as a

[5] *Acta Apostolicae Sedis,* X (1918), 332.

[6] Contrary to what is said in n. 1044 and n. 1046. Cf. S. C. Rituum, 14 June, 1918, ad II—*l. c.*; Additiones et Variationes, Tit. II: de missis votivis, n. 2.

[7] Contrary to what is stated in n. 1046 a) ad 6, 7, 8, and b). Cf. S. C. Rituum, 14 June, 1918, ad I—*l. c.*; Additiones et Variationes, *ibid.*

means of circumventing the prohibition of the Holy Office (n. 1242) against accepting a suit entered by a non-Catholic in quest of a declaration of nullity of a previous marriage with the view of contracting, or more frequently of convalidating, a marriage with a Catholic, without first obtaining permission of the Holy Office.

Nn. 1175-1179 make no mention of the Ordinary's right to proceed in an administrative manner toward permitting a separation of husband and wife, as is expressly declared permissible by the Pontifical Commission for the Authentic Interpretation of the Canons of the Code, 25 June, 1932, ad III —*Acta Apostolicae Sedis,* XXIV (1932), 284—published (in the issue of the *Acta,* dated 5 August, 1932) after this work went to press.

If the reviewer, who unreservedly acknowledges the outstanding merits of this latest edition of His Eminence's foremost private work, makes bold to call attention to what in his opinion appears not to harmonize with the meaning and intent of the canons, or seems to call for further elucidation, he does so in the conviction that the Cardinal President of the Commission for the Codification of Canon Law and the President of the Pontifical Commission for the Authentic Interpretation of the Canons of the Code will not disdain the humble efforts of the reviewer to call upon His Eminence to throw more light on questions which to the broad mind of the author are self-evident, but are not so apparent to the student of lesser knowledge and experience.

VALENTINE SCHAAF, O.F.M.
The Catholic University of America.

THE WAY TO DEVELOP PULPIT POWER.

THE article on "The Priest's Voice, Its Use and Misuse," by Father Charles B. Carroll, in the February number of THE ECCLESIASTICAL REVIEW, rendered a great service to the new movement for better preaching and has prompted the following suggestions.

One in constant contact with groups of the younger clergy and seminarians is immediately struck with their intense eager-

ness to become good preachers. This eagerness is one of the enheartening consolations of modern clerical training. It is furthermore a desire that carries with it a willingness to undergo the most rigorous kind of training and to invest in the process an enormous amount of work. The students demand however that the analysis of their equipment be honest and practical, that the exposition of their faults be constructive and that the methods for improvement be easily adopted. They are typically American in their rejection of excess theory and in their demand for visible results.

It is our experience with the priests at the Preachers Institute at the Catholic University, Washington, D. C., that these same judgments may be passed on thousands of the clergy throughout the United States. There is no phase of their sacerdotal work in which they are so anxious to make good as in the work of preaching. There is no part of their equipment in which they are so ready to admit their shortcomings, if they be present, as in their inability to preach well. There is no self-improvement in which they can be so quickly interested as in developing pulpit power. They demand however a very simple diagnosis and very simple remedies. It is because of these convictions that the following suggestions are offered. They are not intended to be advanced or complete. Neither are they expected to take the place of expert attention that can be given only by a trained teacher in this field. Nevertheless, if they are observed, they will take us far on the way to better preaching.

The most urgent need in the development of better preaching by a priest is the consciousness of his own mistakes. By this is meant not a vague realization that his sermons are feeble and that his message is not getting across to the people, but a very definite and detailed understanding of just what his preaching faults are. Physical health is never restored by the general admission that one does not feel well. One sees an expert diagnostician who, through symptoms that are frankly confessed, ferrets out the cause of the trouble and prescribes definite medication and treatment. Preaching efficiency involves pretty much the same process. The preacher must be expertly diagnosed, his individual faults must be revealed to him either by himself or others, and in the con-

sciousness of them he must admit that there is room for improvement. Without this realization there is no hope.

This realization of definite personal defects in preaching power is one of the rarest possessions of all public speakers. Trained as well as untrained speakers suffer under this handicap. Trained speakers who are fully aware of the rules for correct and successful speaking, and who have practised them for eight hours a day for two years, have made the grade because of their ability to put these rules into practice; and yet sometimes they fall unconsciously into bad habits which they justly criticize. One very successful radio announcer, famed for his beautiful voice and precise diction, has, during the past year, developed the habit of dropping his voice at the end of every sentence. He is monotonous and indistinct.

Trained and professional speakers realize that from time to time, and at least once a year, they must submit themselves to clinical observation much after the manner of the sensible person who submits to a general physical examination once every year. There is one great artist of the air who has an electrical recording made of every one of her weekly programmes, and she spends the first three days of the following week criticizing herself in the light of the rules and canons of correct speech with which she is familiar. This involves a tremendous amount of work and an equal amount of frank humility. But the possession of these explains why this artist continues year after year to improve. The definite consciousness of particular defects of speech is absolutely imperative for even the trained speaker. And there is no one of the arts in which bad habits can be so quickly and so unconsciously acquired as in the art of the spoken word.

The untrained speaker, because of unfamiliarity with the canons of good speech, is all the more unlikely to be aware of the defects which are interfering with his pulpit efficiency. Of course we have in mind here the cleric who is really convinced that there are things that he can learn about preaching and mistakes that he can correct. No time can be wasted on the self-satisfied blunderer who is convinced that he is perfect. There are few of this ilk left and fortunately, for the faithful, their number is fast diminishing. Most of the clergy, despite their lack of familiarity with the definite canons of preaching,

are anxious to better their pulpit work. To be more successful, which means first to become aware of one's personal deficiencies, one must have help.

Three old and occasionally helpful methods have been used by earnest priests in efforts at improvement. They are at the command of nearly all to-day. The first step is to invite the criticism of clerical friends. This is possible only where more than one priest is found in a parish, and then the criticism is valuable only when it is definite. The criticisms usually offered by the clergy are notoriously lacking in detail. They are likely to characterize a sermon in general terms as either very good, fair, or terrible. They do not offer definite and constructive suggestions, because in most cases they are not familiar with the rules that may have been broken or those that have been observed carefully. That is the reason why our modern and far-seeing method of teaching homiletics trains the student first in criticism, so that he may be of help not only to himself but to others as well.

The second means adopted by preachers to get a reaction of their preaching is to depend on lay friends who are strategically located in the congregation. This method is of some help, but it offers great difficulties. In most cases the only criticism that they can give is to tell whether or not they heard the sermon, understood it and were pleased with it. Criticism of this kind is often productive of harm, especially when one realizes the tendency of such a critic to be lenient and merciful in his judgment of a preacher who has flattered him with such a mission. Many a promising preacher has been ruined by being confirmed in his mistakes through the kind but undeserved praise of some one whom he deputized to serve as judge and jury.

The third method which has been used by a few preachers is to secure the services of a trained critic, of a professor of diction who is able to render an honest and constructive criticism of the preacher's presentation. This is difficult, except in large cities; and even in these cities it is often a hard and an expensive matter to get the services of a critic who is competent. But there is no question about the profitable return that such an investment will bring. All of the priests of the country who desire to become better preachers are not located

in large cities. The fact is that many thousands of them are in the less populous dioceses and in the isolated parishes. Modern science seems to have come to their assistance in the task of making them conscious of the defects in their preaching.

The electrical recording and reproducing machine is coming into increased use as a means for the development of better speaking. The apparatus embodies many of the principles that have made radio reception popular and inexpensive. With the help of a microphone and radio tubes it is now possible to record on a flat disk record, a five minute speech or sermon and then, with the use of a special needle, to play back the record either with electrical amplification or on an ordinary phonograph. The apparatus has been on the market in connexion with radio sets and for home amusement for several years, but the records so made were not entirely satisfactory for purposes of instruction. Recently a half dozen of the larger companies have developed recording and reproducing machines for class room and for commercial work. They give splendid satisfaction, but unfortunately personal ownership of one of these is beyond the financial means of most of our priests. We have been using them in connexion with our work at the Preachers Institute at The Catholic University and a score or more of the larger universities have installed them in their departments of Public Speaking and of Music. All testify to the satisfaction and singular aid which the recording and reproducing device provides.

The value of the machine consists not so much in the training that it gives in work before the microphone, though this is not to be minimized. It consists rather in the cruel reality in which it presents to the speaker all of his defects. I have not yet met a student who was not flabbergasted by the exposé of his deficiencies when they were shot back at him as the record was played. Pride and self-satisfaction, always great obstacles to successful learning, are pretty well battered down by a session before the recording and reproducing machine. But the advantages of this device do not end here.

After the first wave of enthusiasm, pleasure or embarassment over hearing his own voice has passed, the student is set to work to criticize his own rendition. Here is where the machine is a guardian angel to bring to him the consciousness

of his own mistakes. It accomplishes in a few minutes what is often impossible of achievement through weeks of work in a class room. It confirms the criticisms that have been given by the teacher and which, frequently, the student listens to but accepts with a grain of salt. Such is the psychology of this delicate kind of teaching. Notice, however, that even the criticism of his own recorded voice demands that the student be familiar at least with the fundamentals of good diction and thoroughly conversant with the crimes against good speech.

While the possession of such a device is not within the hopes of the average priest, there is another way in which he may avail himself of some of the benefits of this procedure. In most of the cities of the country there are business concerns that make a specialty of voice reproduction. It is a new business that has been called into existence by the radio broadcasting industry. It serves to give experience before the microphone, and large industrial corporations have adopted the new invention for various phases of salesmanship. It is indirectly a blessing in the crusade for better preaching. The priest may go to one of these studios and at the cost of about a dollar make a three or a five minute record of his voice. The operators will play it back for him at the studio, but this is not sufficient. He should take the record home with him together with some special needles that he will need to replay them on an ordinary phonograph. At home in the quiet of his room and with the help of the phonograph he can play the record over and over again and submit himself to an objective analysis and criticism that he will find profitable. The ordinary home phonograph is not so clear as the machine that reproduces with the help of electric amplification. The priest who can obtain such an apparatus is very fortunate and his friends who would bestow one on him would be real benefactors. With the help of the operators in the studio and with daily criticism of his reproduced voice the average priest is certain to make progress. But note again that even in this system it is necessary for the priest to have a definite idea of some of the basic mistakes against the art of the spoken word.

In making the record in the commercial studio the priest is confronted with the problem of deciding what to pour into the "mike". These suggestions will help him. It is better, in

the beginning, to read. Take one of the Sunday Gospels. Most of them are within the compass of a three-minute record. Read it just as if you were presenting it to an audience in the church on Sunday. The acoustics of the studio provide for such power and the operator will take care of the recording. Another excellent scheme is to find out at the phonograph record store what they have in the way of speeches that have been recorded by recognized orators or actors and actresses. There are many of these in the catalogues. Select one of them and either get a copy of the original speech or transcribe it yourself from the record. Then make your own recording in the studio; take the record back home and compare yours with that of the experts.

There are endless possibilities and varieties to this system and all of them are certain to result in an enlightenment and a consciousness of personal limitations. But it is evident that no profit will acrue to the preacher, other than entertainment and amusement, unless he is brutally critical of his own rendition. There may be some objection to this latter method because of the danger of imitation, but that is not to be taken seriously when a limited amount of imitation will improve rather than erase personality. Again, it is patent that this system as well as any other system presupposes that the priest is aware of the basic faults against efficient and pleasant speech.

As a beginning in the art of constructive self-criticism the following list of common faults against good preaching is offered. The basis of this list is the score that has been kept in dealing with hundreds of students over a period of several years and with many priests for whom a diagnosis has been made privately. It must be emphasized that these represent only the beginning of reconstruction, since we take only two general sets of faults, those against distinctness and those against pleasantness of speech. These are selected because our score shows that faults against them are most common and also because without the elimination of them attention to the finer details of the art of speaking is wasted effort.

It is amazing to discover how many of our priests with marvelous natural voices and with intelligence above the average are unintelligible to their congregations in the reading of the Epistle and Gospel, in the Sunday announcements and in

their sermons. In some cases this is due to the church itself, whose poor acoustics will triumph over the most careful efforts of the trained speaker. But it has been our experience that a church gets the reputation for poor acoustics because of the personal inefficiency of the preacher. We have taken men with careful articulation to some of these "black sheep" churches and have demonstrated, by good speaking, that the fault is not with the church but with careless preachers. The silent reading that is taught to our children in the schools may have all the advantages that its protagonists claim for it, but the omission of vocal reading has tossed into the seminaries and into the pulpit thousands of men just about as far advanced in the art of the spoken word as were the children in the eighth grade twenty-five years ago. This is not the whine of a *laudator temporis acti:* it is an explanation of the indistinctness and the monotony of so many of our preachers who are otherwise well qualified for their work. Our school curricula will advance the cause of good speaking, immeasurably, by more emphasis on vocal reading and surely will win the gratitude of the laity of the future.

The commonest faults against intelligibility or against distinctness of speech in the pulpit are well understood. The great American crime against good speech is the absence of careful articulation or enunciation. It might be profitable to diagnose this more definitely and to indicate the sources of the symptoms. Indistinctness arising from poor articulation ignores the fundamental rule that every syllable should be sent forth as finely chiseled as an expensive cameo. Instead of such preciseness our score card indicates these blurs are commonly found in clerical speech. Initial letters of words are ignored entirely, syllables are jammed into one another, final syllables and letters are slighted, and the words are not properly spaced so as to give each one of them an equal chance to make its way round the church. Dropping, eliding, contracting and drawling letters, syllables and words by our preachers are four of the commonest causes of the indistinctness of which our laity frequently complain.

Here is a sample of this as recorded by a student, selected at random and transcribed phonetically as it was recorded.

'N Jesis making answer seto them: goan relate tuJohn
whatshoe have heardan seen. The bline see, the lame walk
the leper sare cleanse, the deaf ear, the dead risegen,
the poor have the gospl preachto the: anblessd is e that
shall not be scandalize din me. An wen they wentheir way.
Jesis began to say to the multitudes concernin John,
What wentu intu the desertuh see?

This is no worse than dozens of other renditions made by priests and filed on our records. And in every case the preacher was unconscious of these dropped letters, elided letters and syllables, contractions and drawlings. Also there was immediate improvement when attention was called to these death-traps of preaching efficiency. It is no wonder that the people, accustomed as they are to careful enunciation over the air and in the talking picture, find it difficult to understand this jargon. As it is written phonetically, it looks like a new dialect. It sounds even worse to the trained critic.

Back of this careless articulation may be usually found one or more easily corrected bad habits. Mouth, lips, teeth and tongue—one or all of them are usually in a lazy conspiracy to make speech indistinct. More than half of our students have to be taught to open their mouths when talking. Some use only one-half at a time, and most of them use only the middle-half, keeping the corners of the mouth in a rigidity as stiff as death. Most of the cases thought to be suffering from rigidity of jaw are really nothing more than chronic mouth-closers who speak with just enough opening of the mouth to emit inarticulate sound, but not enough for careful enunciation. In ninety-five per cent of the cases there is no physical malformation to account for the closed mouth and the task of the student is merely to get his mouth opened and to get used to keeping it open. This has been accomplished by the student himself, in many cases, privately working before a mirror, practising yawning, stretching the mouth with the fingers or forcing it in other ways until he has been accustomed to getting it opened as wide as possible. In some cases recourse has been had with good results to the use of adhesive tape to accustom the student to the use of the open mouth. This is not as silly as it sounds and the symbol of the improvement of many a man has been a roll of adhesive tape. Incidentally the wide

opening of the mouth frequently and automatically cures offensive nasality of tone. It is impossible for most men to produce a nasal tone with their mouths open. Mention of this will be made later.

The widening of the opening of the mouth immediately demands a better use of the lips. The percentage of men who neglect the labials and near labials like *b, f, m, p, v* and other letters like *o, q, u, w,* is high. They are guilty of this neglect even when they talk with their mouths half closed. When the mouth is opened, flexibility of lip movement becomes unescapable. Improvement in this respect has been secured by standing before a mirror, working the lower lip and then the upper lip backward and forward, in and out separately, and then from side to side separately, and then, pressing them together, repeating the exercises. Follow this by reciting, before the mirror, the "Hail Mary," using as much lip movement as possible. The student may think that his movements of the lips are exaggerated burlesques, but that is really due to the bad habit of keeping the lips inert while talking. There are very few who go to extremes. Most men have to try to go to extremes in order to reach what trained speakers believe to be the average and normal lip movement.

The tongue does not deserve the neglect that is visited on it by careless speakers. Some students have said that they could speak better if their tongues were not in their way. And this is literally true. Flexibility of the tongue is absolutely necessary for the chiseling out of certain letters and syllables, and yet tongue laziness is responsible for sending out through the church strange sounds that were meant to be letters like *g, j, l, n, r, u.* Tongue laziness, according to our score card is not as prevalent as lip laziness, but it is nevertheless too frequent. Unless there is some physical impediment that demands the attention of a surgeon, flexibility of tongue is not difficult to acquire. Standing before a mirror, stick the tongue out as far as possible, wag it up and down, move it from side to side, move it with a circular motion touching the right corner of the mouth, then the center of the upper lip, then the left corner of the mouth, and then the center of the lower lip. Count with the tip of the tongue the spaces between each of the teeth. Curl the tongue upward and downward with the mouth closed.

These are simple exercises that have never yet failed to produce results and they have the advantage of being possible of practice very frequently.

The tongue works in conjunction with the teeth in producing many of the most forceful sounds in our language. There are no letters that count so much in the process of chissling out speech as *d, t* and *th*. These and the sibilant sounds are the bugbears of persons who have to get along with artificial teeth. Their difficulty is an indication of the importance of a thorough understanding between the teeth and the tongue and the need of bringing them into hard and frequent contact. The intoxicated man is mush and maudlin in his speech, largely because he has lost, temporarily, the power to bring about this definite and determined contact between teeth and tongue. Preachers frequently bring about this same slithering and sliding speech by a lack of attention to this detail. Usually this defect is arrested merely by calling attention to its existence. We have given attention only to the grosser causes of poor enunciation as they concern the use of the mouth, lips, tongue and teeth. There are other causes for indistinctness besides poor articulation.

Many men are not understood because they talk too rapidly. The speed with which a preacher speaks must always be accommodated to the acoustics of the church, to the physical and mental condition of the audience, and to the enunciating ability of the speaker. Some churches because of their tremendous size demand very slow and deliberate speaking. Other smaller churches demand the same slow speed because of some acoustic barrier through which or over which the voice must travel. In either of these cases and in all other cases it is a question of physics and of giving the voice time to travel its journey without piling one word upon another and without creating a roar in which the syllables will submerge themselves. The speed of the words cannot be hurried; the speech must be adapted to the physical limitations of the auditorium itself.

Then again congregations vary in their capacity to listen; the same congregation may be able to take speedier speech in the evening than it can in the morning. The psychology and physiology of this are evident. The preacher who wants to be understood as well as heard will aways play safe and will

aim at slowness and deliberateness of speech rather than at breaking speed records. This slowness, not lumbering hesitancy, is particularly necessary at the beginning of a sermon when the preacher is seeking to establish attentive contact with the people. All of us have found that the people were capable of taking twenty words more a minute at the end of a sermon than they were at the beginning.

This brings up the question very frequently asked by preachers who are trying to determine the number of words they must write for a five or a ten minute sermon. How many words a minute is the best average speed for a sermon? It is evident, from what has been said about the varying conditions of the churches and the people, that to state any absolute level would be absurd. In our experience we have found that the general average is about eighty words a minute. For most men, to speak more than a hundred words a minute is to run the risk of not being understood. Preachers who find difficulty in articulating should not attempt to speak at a speed of more than sixty words a minute. Common sense and the criticism of friends will help the preacher in this adjustment. He must keep in mind however that his purpose in the pulpit is not only to be understood but also to be impressive. We have some well known Catholic preachers who are able to be understood at a speed even of two hundred and fifty words a minute. But they would not gamble on their audience being able to absorb, in mind and heart, their message delivered at such a speed. The real problem for the preacher is to develop a sense of speech and pace. He must be like the jockey on his horse and the trained runner in a race, able to tell even without a watch the speed at which he is traveling.

Some think that this is acquired only by the experience of years that develops poise and eliminates the nervousness responsible for rapidity of speech. Undoubtedly experience does help, but experience can be hastened in several ways. A faculty of timing may be developed by selecting a printed page of four hundred words and reading it aloud in the privacy of one's room, taking not less than five minutes for the rendition. Do the reading naturally at first according to accustomed speed, and see how close to the five-minute mark one comes. In this way one can tell whether he must slow down, put on

the breaks. Try saying a word with every heart beat, if the pulse be nearly normal. That is the method some have tried and found helpful. In some cases a sense of timing has been developed with the help of a metronome used by teachers of music to create a sense of time in their pupils. These instruments are not expensive and take up little room. They can be adjusted to tap out any number of beats per minute and they have the added advantage of developing rhythm of voice. Others have been led to a realization of their timing by tapping out the rhythm of their words on a desk with a pencil.

Another reason why preachers are not understood by their congregations is the volume of their voices. Some of them do not use enough to be heard and understood, and others use so much that they create a roar in which the syllables are engulfed. Neither one of these defects defies correction. The weak and thin voice is the most difficult to deal with and to build up and it deserves first consideration.

A prevalent cause for weakness of voice is timidity. Many men reach the age of thirty or thirty-five without ever having let their voices loose. They have been talking all their lives in head tones or half tones or near whispers. They have become through long-standing bad habit almost crooning preachers. This is a habit that is really difficult for one to cure by himself. The presence of someone is needed to goad and prod the speaker into the use of more power. Under such a whip marvelous transformations have been effected among students. There are two steps in such a reformation. One is to remove the psychological obstacle which has lead the preacher to believe that he cannot use more voice. The other is to get him, by frequent display of power, accustomed to the sound of his own voice. Our best results have been obtained in taking the student into a very large auditorium or out into the open. Begin with a conversation a few feet apart and gradually widen the distance until the speaker is as far as two hundred feet away. He increases his volume with each step. The student can get the same beneficial results while practising alone, but under such conditions he is merely guessing as to whether or not he is being heard.

Very frequently the cause of a weak voice is physical. General health and power may be debilitated. There may be

present some local physical impediment or obstruction to the production of a loud voice, or, what is most frequently the case, the air reserve or power of the speaker may be reduced through improper breathing.

The voice of a sick man or one who is convalescing from a serious illness is usually weak. An indication of recovery is the restoration of strength to his voice. The voice is usually the barometer of the physical strength, the reserve and resistance of the speaker. There are some vocal freaks who even in the weakest of physical condition are still able to bellow and roar, but these are exceptions to the general rule. Physical weakness usually shows in a feeble voice and it is worth the while of any preacher so handicapped to attend to his general physical health. This is why men who have achieved eminence in preaching are so careful about their physical habits, about assiduous fidelity to exercise, about carefulness in eliminating through exercise the fatigue poisons that accumulate through sustained pulpit effort. They know that their voices merely reëcho the general health of the body and have gone about the work of physical preparation for preaching with the same care as pugilists preparing for a championship bout. In this regard and from the standpoint of preaching alone the preacher ought to be in touch with a physician in whom he has confidence, whom he respects and whom he will obey. This last requirement is essential. This physician should be seen twice a year, not merely for social conversation, but for a physical check-up and for medical indications. Aside from the general improvement that this will mean in vocal power to the pulpit it will tend to lengthen the lives of highly trained men in whom the Church and the faithful have made enormous investments in time and money.

The physical handicaps to good vocal power are frequently found in the vocal apparatus. Enlarged tonsils, inflamed larynx or pharynx, strained or affected vocal chords, clogged sinuses, nasal obstructions are common. All of these serve to imprison vocal power and to thin out the voice. No amount of instruction or self-training will be very helpful until these physical conditions are bettered. The immediate attention of a specialist in this field is imperative. Here again a regular physical check-up is not to be scorned because there is an in-

estimable advantage in catching such voice-shackling affections in the very beginning. The finest of expert attention is not too good for an instrument so delicate and so precious as the human voice.

Where the general health is good and there is no evidence of local obstructions and the voice continues to be weak and thin, the cause can be traced to improper breathing. At this stage of enlightenment it is scarcely necessary to tell any one that the most wonderful pipe in a church organ will emit only moans and whines if the bellows or the wind box fail to supply enough air. The finest radio set with a complete outfit of new tubes will bring in nothing when the electrical voltage is not up to par. The finest vocal equipment, wide and clear throat, perfect resonance chambers in the sinuses, good chords—all of these and other perfections will be neutralized by lack of air power. One must take in as much as he gives out. He must keep in reserve as large a supply as his lungs will hold. While athletes are not noted for booming and resonant voices, there is less trouble in developing them into intelligible speakers because they have learned early to breathe deeply and regularly, to inhale through the nose and to exhale through the mouth. Where the preacher has not learned this he should begin at once the acquisition of this invaluable habit, or his ambitions for vocal power will be frustrated. The habit of improper breathing is almost as common as the American habit of excessive speed and indistinctness in talking.

In the relaxation of sleep most people breathe naturally, that is, regularly and deeply, filling the lungs down to the very base, where their expansion presses against the diaphram. Conscious effort and persistent practice, begun soon after rising in the morning, will make breathing in wakeful hours as automatic and as natural as it is in sleep. This process of breathing is something a preacher should not be forced to think about during his sermons, any more than he should be thinking about the alphabet while he is writing his manuscript. One must frequently emphasize the fact that all the expert attention and personal instruction in the world will not take the place of personal effort and persistent work. Some factors that produce a good speaker are inborn, but most of them can be acquired. They are acquired only by dint of steady effort. This is

particularly true of the man who must learn to breathe properly. Immediately after awakening in the morning, in bed if necessary, or, what is better, lying on one's back on a rug on the floor, begin to set the conscious breathing habit of the day properly in the following manner. Elevate the chest and breathe down to the very bottom of the lungs. Breathe through the nose, retain the inhalation for a couple of seconds, and then exhale slowly through the mouth. Place a book on the diaphram and you will be able to tell by its rise and fall whether or not the air is reaching the base of the lungs. Of course it is necessary for the muscles to be relaxed. This exercise can be carried out also by standing erect with back to a wall, back, shoulders and legs as close to the wall as possible. Breathe as deeply as possible, displacing every inch, gradually and gradually, slowly and more slowly, of the capacity of the lungs with good fresh air. Do this twenty times or more if you feel able and have the time. The exercise may be done several times during the day. It need not be confined to the early morning, though it is imperative to do it early in the morning in the hope of helping to establish a good breathing habit for the day. This procedure is not beyond the power of any one and, aside from its immediate effect on developing good lung power, it is of decided benefit to general health. We have noted the universal improvement not only in the power of the voice but in the general health, morale, tone and buoyancy of those who have come to us and have learned to breathe deeply after years of improper inhaling and exhaling. Outside of sleep, air did not reach a depth of more than a couple of inches from the apex of the lungs.

The problem of the preacher who has and uses too much vocal power is different. He is indistinct because he gives the church more than it can take. He ought to be able to detect from the pained and strained look on the faces of his hearers that they are making an effort to understand. He can plant an outpost in the audience who by the use of a prearranged and not distracting signaling code will let him know when he has reached the peak of the vocal power which the church and the audience will absorb. A man who, in the pulpit, has the tendency to shout and roar to the point of indistinctness should remember that, as a rule, the more power he uses the more

carefully he must articulate and the more slowly he must talk. This is especially true of men with deep, booming voices. They may learn from the organist who knows that to produce precise articulation the deep bourdon stops must be handled more carefully than the high, penetrating tones of the flute stops. It is well to remember also that precise enunciation will permit a preacher to economize on vocal power and still be perfectly understood.

These observations cover some faults that are responsible for indistinctness of speech. As has been noted, indistinctness, according to our score card, is the most frequently complained of deficiency of our preachers. No attempt has been made to give a complete enumeration of symptoms, and a deliberate effort has been made to avoid technical language and the suggestion of difficult methods of improvement. Another article will deal with the problem of monotony in preaching.

IGNATIUS SMITH, O.P.,
Director of Preachers Institute.
The Catholic University of America.

Analecta

SACRA PAENITENTIARIA APOSTOLICA.

(Officium de Indulgentiis)

I

DECRETUM: DE FACULTATIBUS INDULGENTIAS PIIS OPERIBUS AUT DEVOTIONIS OBIECTIS ADNECTENDI DEQUE ANALOGIS QUIBUSDAM INDULTIS, TANTUM DIRECTE A SACRA PAENITENTIARIA IN POSTERUM CONCEDENDIS.

Consilium suum persequens rei sacrarum Indulgentiarum reformandae, cohaerenter cum iam latis identidem hunc in finem postremis hisce temporibus similibus dispositionibus, Sacra Paenitentiaria Apostolica, quo melius ordinentur facultates Indulgentias adnectendi piis quibusdam operibus aut devotionis obiectis et alia quaedam analoga indulta, quibus privati sacerdotes saepe saepius donari postulant, de expresso mandato Ssmi Domini Nostri, sequentia statuit ac decernit:

Concessiones omnes et singulae, piis fidelium associationibus cuiuscumque nominis vel naturae, etsi forte sacerdotibus tantum constantibus, quovis loco aut tempore seu modo vel titulo hucusque factae, largiendi privatis sacerdotibus facultates et indulta quae sequuntur, nempe benedicendi devotionis obiecta eisque Indulgentias Apostolicas aut Sanctae Brigittae, aut aiunt, abnectendi—benedicendi coronas easque (quamque pro suo modo) Indulgentiis ditandi—benedicendi crucifixos ad lucrandas Indulgentias pio Viae Crucis exercitio pro legitime impeditis abnexas necnon ad plenariam in mortis articulo In-

dulgentiam acquirendam—impertiendi benedictionem papalem in fine concionum—concedendi indultum, quod dicunt, altaris privilegiati personalis, praesenti Decreto revocantur, abrogantur atque omnino abolentur ita ut ab huius ipsius Decreti evulgationis die omni prorsus vi careant omnique efficacia destituantur.

Qui, igitur, sacerdotes hac vel illa ex supra recensitis facultatibus aut hoc vel illo ex supra memoratis indultis posthac augeri cupiant, nonnisi directe atque immediate a Sacra Paenitentiaria desideratam gratiam se obtinere posse sciant, oblatis toties quoties peculiaribus proprii Ordinarii ad rem litteris commendatitiis.

Quod vero ad privilegia attinet quibusdam Ordinibus vel Congregationibus religiosis concessa benedicendi coronas easque ditandi Indulgentiis—adnectendi crucifixis Indulgentias Viae Crucis, in aliquibus rerum adiunctis etiam absque stationum percursu lucrifaciendas—stationes Viae Crucis erigendi, haec ipsis manent, ea tamen lege ut in posterum membra eorumdem Ordinum vel Congregationum uti eisdem valeant tantum personaliter, non autem ita ut ea concedere quoque possint aliis sacerdotibus ad eosdem Ordines vel Congregationes non pertinentibus: hi enim omnes facultates, usui talium privilegiorum necessarias, tantummodo a Sacra Paenitentiaria, modo superius indicato, obtinere poterunt.

Contrariis quibuscumque, etiam peculiari atque individua mentione dignis, non obstantibus.

Datum Romae, ex aedibus Sacrae Paenitentiariae, die 20 Martii 1933.

L. Card. LAURI, *Paenitentiarius Maior.*

L.* S.

L. TEODORI, *Secretarius.*

II

DECRETUM: PIUM EXERCITIUM, QUOD "HORAM SANCTAM" VOCANT, INDULGENTIIS DITATUR.

Iam diu invectum est largiusque in christianum populum inductum pium illud precandi genus, quod vulgo "Horam Sanctam" vocant, quodque eo potissimum spectat, ut Iesu Christi Passionem et Mortem in fidelium animos revocet et ad flagrantissimum eius amorem, quo ductus divinam Eucharistiam suae Passionis memoriam instituit, meditandum colen-

dumque ita eos excitet, ut sua ceterorumque hominum admissa eluant atque expient.

Quapropter Ssmus D. N. Pius div. Prov. XI, cum indictum haud ita pridem Annum Sanctum, undevicesimo exeunte saeculo a peracta humani generis Redemptione, non alio modo auspicari exoptat, quam sollemnem eiusmodi celebrationem supplicationemque in Vaticana Basilica participando, tum hanc opportunitatem nactus, in audientia infra scripto Cardinali Paenitentiario Maiori die XVIII mensis Martii anno MDCCCCXXXIII concessa, id ipsum piaculare exercitium indulgentiis, quae sequuntur, ditare dignatus est:

1. *plenaria* christifidelibus omnibus, qui, rite confessi ac sacra Synaxi refecti, in quovis templo aut publico vel, pro legitime utentibus, semipublico oratorio, pium hoc exercitium per integram Horam participaverint itemque ad intentionem Suam oraverint;

2. *partiali* vero *decem annorum* iis qui, saltem corde contrito, publice vel privatim hoc peregerint.

Praesentibus, absque Apostolicarum Litterarum expeditione, in perpetuum valituris, contrariis quibuslibet non obstantibus.

Datum Romae, ex aedibus S. Paenitentiariae, die 21 Martii 1933.

L. Card LAURI, *Paenitentiarius Maior.*

L. * S.

L. TEODORI, *Secretarius.*

III

DECRETUM: INDULGENTIA DITATUR INVOCATIO QUAEDAM AD SS. REDEMPTOREM

Die 23 Martii 1933

Sanctissimus Dominus Noster Pius divina Providentia Papa XI, in Audientia infrascripto Cardinali Paenitentiario Maiori concessa, benigne elargiri dignatus est Indulgentiam partialem trecentorum dierum, a christifidelibus lucrandam quoties invocationem "Te ergo quaesumus, tuis famulis subveni, quos pretioso Sanguine redemisti" saltem corde contrito recitaverint. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuslibet non obstantibus.

L. Card LAURI, *Paenitentiarius Maior.*

L. * S.

L. TEODORI, *Secretarius.*

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SACRED PENITENTIARY APOSTOLIC, through the Office of Indulgences, issues three decrees: 1. on faculties to attach indulgences to spiritual works and articles of devotion; 2. enriching the "Holy Hour" with new indulgences; 3. granting indulgences for the invocation, *"Te ergo quaesumus, tuis famulis subveni, quos pretioso Sanguine redemisti."*

An explanatory comment on the first of these three decrees follows on this page.

REVOCATION OF CERTAIN FACULTIES AND INDULTS CONCERNING INDULGENCES.

Attention is called to the decree of the Sacred Penitentiary of 20 March, 1933, on pages 618-619 of this issue. It revoked, as of 1 April of this year, all those concessions which have been made to any pious association of whatsoever name or nature[1] and in virtue of which priest members were empowered to bless religious articles and to attach to them the Apostolic or Brigettine indulgences, to enrich rosaries with the respective indulgences, to attach to crucifixes either the indulgences of the Way of the Cross in favor of those legitimately hindered from making the Stations or the plenary indulgence for the hour of death, or to bestow the papal blessing at the end of sermons; or were granted the indult of a personal privileged altar.

Regarding this revocation two points are to be borne in mind: (1) it has taken away only such faculties as were

[1] E. g., the Priests' Eucharistic League, the Society for the Propagation of the Faith, the Pious Union of the Death of St. Joseph, etc.

obtained in virtue of membership in any confraternity, pious union, pious association and the like, not those however which were obtained in any other manner, e.g., through a personal indult or privilege;[2] (2) only those concessions enumerated in the decree as indicated above are revoked, but not other faculties or indulgences bestowed upon such associations.

In future, if a priest desires any of the above faculties, he must present a request, duly recommended by his Ordinary, to the Sacred Penitentiary.

This decree, however, does not in any way touch the privileges which certain religious Orders and Congregations enjoy of blessing and enriching rosaries with certain indulgences, or crucifixes with the indulgences of the Way of the Cross for the benefit of those who are hindered from making the Stations or also of erecting the Way of the Cross. Nevertheless, faculties for the above can no longer be granted by the respective religious superiors to any but members of their own institute. Priests who do not belong to it can obtain the faculty only from the Sacred Penitentiary.

CONCERNING THE FACULTIES GRANTED PRIESTS MAKING THE JUBILEE PILGRIMAGE.

Under date of March 30, 1933, the Sacred Penitentiary issued replies to two questions regarding those faculties granted confessors who make the pilgrimage to Rome for the Extraordinary Jubilee.[1] The special faculties in question include delegated faculties to hear the confessions of fellow pilgrims *at Rome and its vicinity*. During the voyage, confessors can hear the confessions of their fellow pilgrims, but they cannot use the special faculties while *en route* to Rome. The reason for this restriction is that these special faculties can be used only when the penitent is making his confession at Rome for the purpose of gaining the Jubilee indulgence and only once.[2]

[2] So too the personal privileges granted to cardinals and bishops in canons 239 and 349 are not in any way affected by this decree.

[1] ECCLESIASTICAL REVIEW, LXXXVIII (1933), 516-520, 521.

[2] Cf. the *Monita*, n. 2 and 3—*supra*, p. 518.

BETTER APPRECIATION OF THE BREVIARY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Plassmann's letter in the May number of the REVIEW makes interesting reading. It is perhaps not too much to say that it is tantamount to an avowal that our seminaries should give much more time to the study of the Breviary, the Missal and the Ritual.

In last September's issue of the REVIEW, when the series of papers on the intelligent and devout praying of the Divine Office began, there was offered the simple constructive suggestion that students in the seminary should gradually be made familiar with the contents of the Breviary. It is going to occupy a good measure of each day of their lives as priests, and so a working knowledge of this prayer book is not only desirable but necessary. Nobody will gainsay that. Nevertheless, in the correspondence that has ensued on the subject in these pages, there seems to be a certain note of defence of things as they are, what though the writers are thoroughly agreed that before ordination every priest should be able to read the Breviary with understanding and profit, with some thought and devotion.

The more one ponders this subject, the more convinced one becomes that little will come out of the present discussion, unless a sincere answer is given to such simple questions as the following, which concern not only the Breviary but other fundamentals of the ministry.

1. Is the average seminarian on the eve of ordination able to read the Divine Office with a fair degree of understanding?

2. Is he able to read the Latin text intelligently and with due regard to the rules of quantity and prosody?

3. Is he able to read the Epistle and Gospel of the Mass and to make parish announcements in a way to be understood by the people?

4. Is he able to write a simple instruction that will convey a helpful truth to the congregation?

5. Is he able to sing Mass, not like a professional singer, but like one who has been led to understand that the Church gives specific directions respecting the music of Orations, Epistles,

Gospels, Prefaces, etc., and takes for granted that such rules can be observed and should be observed?

6. Is he able to say low Mass with due regard to the rubrics and without eccentricities of voice and oddities of movement that are not unto edification?

If it is said that these questions concern matters that the student himself must attend to, because the curriculum is already overcrowded, then all this discussion about the Breviary, Missal, Ritual, and the rest is at an end. But if it is admitted that these are material points in the training for the priestly ministry, obviously they call for adequate attention in the seminary.

Those who contend that this work is efficiently done in the seminary, may not have made a practical test of the case. If the *ordinandi* were examined during the closing month of the seminary course, would the results be quite satisfactory? One's own experience is far from reassuring in this regard.

To return, briefly, to the immediate subject of the Breviary. Father Plassmann says: "It is almost unbelievable how on a Saturday afternoon or evening the busy priest, after 'finishing' his Sunday Office, can lay the book aside and pick up a sermon book 'to get some thoughts for to-morrow'." Do many readers agree that this is "almost unbelievable"? Has the ordinary priest been trained in the seminary to draw a sermon from the Divine Office. True, he has often been told what Father Plassmann tells him again: "The Breviary offers to the preacher a wealth of material," etc. But there are priests, a good few, who are not at ease with the text of the Breviary. It is all very well to be told that the Breviary is a very mine of the precious ores of devotion and moral instruction: it is far better to be shown how to dig out these treasures and share them with others.

I am not saying that the ordinary priest's inability to do what Father Plassmann believes he should be able to do is not in part the priest's own fault. But the whole blame is not his. If, through the years he spends in both the minor and the major seminary, the student were, little by little, gradually made familiar with the meaning of the Breviary, and shown how to explore the unknown reaches of the Breviary, by the

very effort he would beget the power to discover for himself the hidden treasures therein. As it is, he too often lacks the training necessary for this work. It calls for some drudgery, on the part of both teacher and student, for there is no royal road to learning. It isn't mere telling by the teacher, nor listening or remembering by the student.

In the effort to be plain and frank, let me not seem to be over-critical. If the questions as here set forth can be sincerely answered in the affirmative, well and good. But if otherwise, then let us give the priest's prayer book the attention it deserves and demands. Its praises are sung by everyone in the highest terms, whereas its own pages remain mute to many at the end of their seminary course.

✠ PHILIP R. MCDEVITT,
Bishop of Harrisburg.

THE DATE OF THE ATHANASIAN CREED.

Every educated Catholic now knows that the Psalm *Quicunque,* usually called The Athanasian Creed, is not really Athanasian. St. Athanasius was not the author. The name of the author is "hidden with Christ in God". Although he evidently was a great theologian, he must also have been an obscure man; for no one can even say in what place this creed was first published. All that we can say with certainty is that he belongs to the Western, the Latin part of the Church, not to Egypt or to the East. Moreover, this creed is not Athanasian in its mode of expression. Though the faith of its author is the same with that of Athanasius, and though its doctrine concerning God the Son had been taught by him, this great Father would not have asserted the unity of the Three Divine Persons and the equality of the Son (and the Holy Ghost) with the Father in all Divine attributes and Godhead, without mentioning the personal subordination of the Son, as Son, to the Father as Father.[1] The interpretation which this creed gives to the text "The Father is greater than I" is very different from the interpretation of Athanasius. A reader may ask now, since this creed did not proceed from Athanasius nor from any of his disciples, why was it ascribed by the West to

[1] See Newman's essay on the Causes of Arianism, in his Theological Tracts.

him? I will come to that point later, but now I simply say it was because he was the most ancient of the great and famous Fathers, who had defended the doctrine of the Trinity in public writings.

As the date of this creed cannot be discovered from external or strictly historical evidence, one should look for internal evidence. I think I see evidence in the creed itself, that the composition of it must be earlier than the Council of Chalcedon, i.e. earlier than 451 A. D., when Monophysitism was condemned.

The analogy, " Sicut anima rationalis et caro unus est homo, ita Deus et homo unus est Christus," is not really a good argument or illustration. It is one which might be, and in fact was, used by the Monophysites of Egypt, in support of their heresy. Not all of the Monophysites were Eutychians. They differed greatly in the degree of their error—as widely as High Church Anglicans differ in theology from Evangelicals or Low Church, or Zuinglians or Calvinists. Some of them actually excommunicated the thorough Eutychians of Constantinople. The Monophysites of Egypt were a sort of " via media " people. Those who are familiar with Newman's *History of His Religious Opinions* will remember how it dawned on him that his theory of a " via media " (between " Roman Catholicism " and Protestantism) would have logically led him to be a Monophysite (and a Semi-Arian too and a Semi-Pelagian) and to reject Chalcedon as well as Trent: " I saw my face in the mirror, and I was a Monophysite."

These men, then, used this argument from the union of the soul and body to prove that Christ was not only one person but also one (compound) substance or nature. On this account, I consider that after the Council of Chalcedon, when its debates, and the debates which preceded it in the Conciliabulum or Latrocinium of Ephesus became well known in the West, no Catholic theologian in the West any more than in the East would have used this illustration—the union of the soul and body; or at least would not use it without explaining how limited its application must be. Now this creed does not specifically and formally exclude the error of substantial composition of the human with the divine in Christ.

It is true that before the definition of Chalcedon, Western Fathers had used this analogy, but did any of them ever use it after the Council and the history of it became known to the West? I have never found any such use of it after that date. Therefore I infer that this creed was composed at some date earlier than Chalcedon.

The use also of *Homo* for *Natura Humana* is evidence of antiquity.

Now perhaps we can answer the question why the Psalm *Quicunque* was ascribed in the West to Athanasius rather than to St. Leo or St. Augustine. In later times when nothing was known about this creed but that it was ancient, men guessed that it might be the work of Athanasius (and as it happens so often, gradually turned a conjecture into a positive assertion), because Athanasius was the most ancient of the great Fathers famous in the West. They knew that it had never been ascribed to any of the Western Fathers—St. Leo, St. Augustine, St. Ambrose—because it was more ancient; but they thought it must be the work of some great and famous man. Athanasius, as they knew, had defended the true doctrine concerning the Blessed Trinity and especially concerning the Second Person. And he was the most ancient of the great and famous theologians who had done so. Therefore the ascription of it to Athanasius, though he was Greek, rather than to Leo or Augustine or Ambrose, is an additional argument in favor of the creed's antiquity.

The reader may be pleased before we leave this question, to hear the Anglican poet John Keble's description of this Psalm:

> The Psalm that gathers in one glorious lay
> All chants that e'er from Heaven to earth found way;
> Majestic March! as meet to guide and time
> Man's wandering path in life's ungenial clime
> As Aaron's trump for the dread Ark's array.
> Creed of the Saints and anthem of the Blest
> And calm-breathed warning of the kindliest love
> That ever heaved a wakeful mother's breast.
> (True love is bold and gravely dares reprove.)
> Who knows but myriads owe their endless rest
> To thy recalling, tempted else to rove?

M. J. RYAN.

St. Augustine's Seminary,
Toronto, Canada.

REASONS FOR REFUSAL OF IMPRIMATUR.

To the Editor, THE ECCLESIASTICAL REVIEW.

Referring to inquiries that have been made from time to time, as to the right of a bishop to reject an application for an Imprimatur, may I offer the following opinion?

While as a general rule every book, subject to ecclesiastical censorship, is entitled to an Imprimatur, if nothing be found in it contrary to faith or morals (canon 1393, n. 2, *Codex Juris Canonici*), nevertheless a book harmful or discreditable to the interests of the Church may and should be refused an Imprimatur. Thus books of devotion of inferior worth, since they do real harm to devotion, are, in the opinion of Dr. Hollweck, Professor of Canon Law in Eichstatt, certainly to be refused an Imprimatur. Likewise, as books containing historical inaccuracies would cast discredit on Catholic literature generally, they should receive no Imprimatur.

A bishop then would appear to be certainly within the exercise of his right when he refuses an Imprimatur to a book which, though orthodox, is in his prudent judgment destined to turn out harmful to the interests of religion.

JOSEPH C. WALSH.

St. John's Seminary,
Boston, Massachusetts.

PRAYER AS A FACTOR IN CONVERT MAKING.

To the Editor, THE ECCLESIASTICAL REVIEW.

After reading Father MacDonald's article in the April issue on Psychological Factors in Conversion it occurred to me that a word might be said in a supplementary way as regards the rôle of prayer in the same work. Dr. Coakley, commenting recently in *America* on the Fewness of our Converts, seems to find the loss of the missionary spirit as one of the causes. Now our priests are not lazy nor lacking in love of souls. I fear that many of them believe that the work of convert making is reserved to the genius, the perfect orator or the learned doctor of theology. They cite cases where missions to non-Catholics had seemed to be futile, and they lack courage as a result.

Our Divine Lord did not select twelve finished orators to preach the gospel to an unbelieving world. There is a precious lesson in that golden book *The White Harvest.* Father Eckert, S.V.D., has to his credit eleven hundred converts in a half dozen years. He says in the work named: "The shrewdest methods, the most lucid instructions and the most eloquent sermons will be without lasting success unless made fruitful by prayer." "The missionary has no better weapon with which to fight God's battles than continual prayer." Father E. C. Dowd, who with Father Dunne made over one thousand converts, says: "Convert making means bringing souls to God. Therefore, the starting point must be the altar. It must be from that Home of God on earth that the grace for successful performance of the work must come . . . Priests and people must join hands in prayer."

The making of converts is a supernatural work in which prayer is essential. Father Eckert says again in the same volume: "Studying the mission history of the Church. . . . one is at once impressed with the indisputable fact that the grace of God has always wrought miracles of conversion where, humanly speaking, there were no prospects whatever." "The grace of God must be implored by constant prayer". Perhaps the measure of a priest's zeal for conversions is found in the way in which he prays for them. It would be lamentable if fewness of converts resulted from lack of prayer.

FR. KINDERFREUND.

FRIDAY ABSTINENCE.

Qu. What is to be said of the propriety of a woman's eating meat on a Friday and justifying herself on the bare plea that the "hostess offered it"? Should not such a person be assured that it is not legitimate but rather sinful?

Resp. I. A. The bare plea that the "hostess offered it" is not *per se* a sufficient reason to excuse a guest from the law of Friday abstinence. For:

a. The hostess might be acting thus precisely to tempt the Catholic. Or:

b. The hostess, knowing the guest to be a Catholic, may have offered meat through inadvertence, there being plenty of abstinence food on the table or in the other courses. Or:

c. Irrespective of other considerations, the relations existing between host and guest may be such that the latter can easily remind the host and ask for abstinence food.

In a situation where a, b, c, or a similar circumstance is present, the guest is bound to observe the law of abstinence.

B. On the other hand, the guest in question would be excused from the law of abstinence under certain circumstances. For example, if she finds herself unexpectedly seated at a dinner table where only meat courses are served, and under such conditions that abstinence food cannot be had and she cannot leave the table, then, excluding scandal and other similar circumstances, the guest is excused from the law of abstinence. For where no motive of the nature of contempt of religion enters in, this ecclesiastical law does not oblige one to undergo the grave inconvenience entailed if a guest must sit at table eating little or nothing, or by withdrawing from the table incur the displeasure or enmity of the hostess.

II. It may be that the woman in question was not excused from the law of abstinence, in that she wilfully seized a pretext instead of availing herself of a real excuse. Under such conditions, which, however, do not seem to be posited by the case, she should be instructed as to the correct procedure, since she is both formally and materially guilty.

If conditions were such that she could easily have obtained other food, and she refrained from doing so because she thought, in good faith, that she was excused from the law,—in other words, if she committed material but not formal sin, then the question of whether or not she is to be instructed as to her duty depends on the question of the probable result to be produced by such instruction, following the usual principles laid down for confessors. If it is foreseen that instructing her will merely result in producing formal sin where material sin alone existed before, then, excluding scandal, she should evidently be left undisturbed.

Finally, the question of fact must be determined. Despite the statement " the bare plea that the ' hostess offered it ' " is

her only justification, were such conditions present that *de facto* she was justified in doing as she did?

The net result is that the confessor on the spot and in touch with the person in question, able to weigh the personal equation, and cognizant of the actual circumstances, must use his own judgment in coming to a decision, after having duly considered all the principles that bear on the issue.

MORALITY OF STERILIZATION TO AVOID DANGEROUS PREGNANCY.

Qu. Is a wife, in order to avoid the dangers of a later pregnancy, justified in arranging to have herself sterilized at the term of her third pregnancy which is to result in her third caesarean operation?

Resp. Representative of the *opinio communissima* of the theologians is the following citation: "Omnino quoque damnanda est castratio muliebris eo fine peracta ut vitam coniugalem deinceps sine periculo damnosae graviditatis exercere queat." (Vermeesch, *Theologia Moralis,* II, § 323, p. 288.)

RAILROAD FARE EVASION.

Qu. Julius is in New York and intends to go to Chicago. Wishing to save the fare he makes friends with the conductor (by means of a handsome tip) and thus secures a free trip to Chicago. Julius did not consider this a dishonest deal and therefore boasts of his experience to his wife. The latter reminds him that it was dishonest and urges him to make restitution. Is Julius bound in conscience to make restitution to the Railroad Company?

Resp. Evasion of payment of fare on a passenger train is an act to which the railroad company is, with reason, opposed ("rationabiliter invitus"). It constitutes theft ("ablatio aut retentio rei alienae"), the *res aliena* in question being service, or use of traveling facilities, to which the company has a strict and exclusive right. In addition, the one who evades payment of fare usually gains thereby ("ditior fit"). Whether or not he gains, his action is unjust and restitution is indicated as in the case of any other theft.

Hence in the present instance Julius is bound to make restitution. Nor can he plead "good faith" as excusing him from

the obligation, once said obligation becomes known to him, for he is in possession of something that belongs to another: "Res clamat domino."

In addition, the collusion with the conductor raises the questions of scandal, coöperation, and the duty of faithfulness to trust owed by an employee to his employer. But no comment on this phase of the case is requested. (Cf. Slater, Thos., S.J., *Questions of Moral Theology,* Benziger Bros., N. Y., 1915, p. 68, IV, "Ownership and Railway Fares".)

THE CELEBRANT'S REVERENCE TO CROSS BEFORE BEGINNING MASS.

Qu. Wapelhorst, in his *Compendium Sacrae Liturgiae,* says that the celebrant, after opening the book before Mass, comes back to the middle of the altar and makes a reverence to the cross. He adds: "quin ibi moretur ad formandam intentionem . . ." It seems to me that the priest should not stop before coming down from the altar. But a priest of our parish does stop for over a minute, sometimes as long as ninety seconds; the congregation standing the while. They say that he is a holy man, a saint, that he is remarkable among the priests of the parish as the only one who adores God piously before beginning Mass. I have heard of several other priests doing the same thing.

Is there any decree forbidding this practice?

Resp. A priest who celebrates holy Mass must carefully observe all the rubrics of the "Ritus servandus in celebratione Missae." He is not permitted to add any ceremony or prayer of his own. This is the law clearly stated by canon 818 of the Code: "Reprobata quavis contraria consuetudine, sacerdos celebrans accurate ac devote servet rubricas suorum ritualium librorum, caveatque ne alias ceremonias aut preces proprio arbitrio adjungat."

Therefore, after opening the missal before Mass and making a reverence to the cross, the priest should not make any stop before coming down from the altar: this would be "aliam ceremoniam proprio arbitrio adjungere," which the Code forbids, even in reproving whatever custom may exist to the contrary.

In fact all rubricists quote or endorse the "demonstratio defectuum quae frequentius in Missae celebratione admitti solent," given by Martinucci, *Man. S. Caer.,* Lib. I, Cap.

XXXV. Now, defect No. 20, condemned by this eminent liturgist, is precisely the "stop" in question: "Morari in medio Altari intuendo Crucem aut orando, priusquam de gradibus in planum descendat ad Missam exordiendam." See Wapelhorst, eleventh edition, p. 617, No. 434:20.

OMITTING THE PRAYERS AFTER LOW MASS.

Qu. I am chaplain in a Sisters' college. Some who work there attend my Mass and leave the chapel the moment Mass is over. I make the announcements and preach the sermon after Mass in order not to hold these people from their morning duties. Under these circumstances is it permitted to omit the Hail Marys after Mass?

Resp. The prayers to be recited after low Mass may be omitted "if any sacred function or pious exercise immediately follows Mass and the celebrant does not leave the sanctuary between the Mass and the added ceremony". (See *Fortescue,* edition of 1930, page 70, first lines. He has translated exactly the words of Decree 4305 of the S. Congregation of Rites.)

A sermon given immediately after Mass by the celebrant, who has not left the sanctuary and has only put aside his chasuble and maniple, is "pium exercitium quod Missam immediate subsequitur, quin Celebrans ab altari recedat". Therefore, in such circumstances, it seems lawful "to omit the Hail Marys after Mass", and in all such cases a probable opinion may be safely followed.

SOME BLESSINGS OMITTED IN REQUIEM MASS.

Qu. Will you kindly give me the reason for the omission in a Requiem, of the various blessings that are customary in other Masses? I am led to ask this because Van der Stappen, Vol. III, Question 306, paragraph 7, page 455, says that incense is to be blessed at a Requiem Mass. Why is one thing blessed and the other not blessed?

Resp. It is in order to express the share she takes in the grief of her children that the Church omits, in a Requiem Mass, the various blessings that are customary in other Masses. Nevertheless, at the Offertory of a solemn funeral Mass, and at the Absolution, the incense is to be blessed, because incense

about to be used in a sacred function must previously be made a true sacramental by the priest's blessing. See Wapelhorst, eleventh edition, No. 288 (3): "Incensum seu thus *ad Sacramentalia pertinet;* benedicitur enim, etiam coram Sanctissimo exposito, excepto casu quo exclusive ad incensandum Sacramentum imponitur; tunc enim potius habet rationem symboli quam Sacramentalis."

THE TABERNACLE VEIL.

Qu. We have in our church a very beautiful marble altar with an imposing tabernacle in circular form, about three feet high. It has bronze doors of original design. Is it necessary to cover this tabernacle with a veil in harmony with the color used in the Mass of the day? If a veil must be used, how much of the tabernacle should be covered? Are the beautiful bronze doors to be hidden from view?

Resp. The tabernacle must be covered with a canopy even when it is of gold, or silver, or other precious material. This was the severe answer given by the Sacred Congregation of Rites, 7 August, 1880 (No. 3520): "Servetur praescriptum Ritualis Romani." Accordingly, we read in Fortescue (edition of 1930, page 7, lines 9 and 10): "There is no permission ever to dispense with the tabernacle veil, where the *Sanctissimum* is reserved."

EXPOSITION FOR FORTY HOURS' AT THE HIGH ALTAR.

Qu. In a large church with three beautiful chapels, is it rubrical to have Exposition in one of them during Forty Hours, leaving the main sanctuary free?

Resp. Canon 1275 of the Code prescribes that the Forty Hours' Adoration should be held each year in every parish church as solemnly as possible, "majore qua fieri potest sollemnitate". Therefore, it is at the main altar that the Blessed Sacrament should be exposed.

This is also the rule given in § 111 of the "Instructio Clementina" concerning the Forty Hours' Exposition. "Il santissimo Sacramento dovrà esporsi nell'Altare maggiore." And the official commentary given in Vol. IV of the *Decreta Authentica,* page 9, adds: "Prima pars hujus sanctionis tanto

cum rigore servanda est, ut, occasione Expositionis pro Oratione Quadraginta Horarum, nunquam liceat ab ea declinare, nisi urgeat necessitas exponendi Sacramentum in aliquo satis amplo laterali Sacello, arâ maxima ob novam constructionem, aut necessariam reparationem, aut aliam indeclinabilem causam, impedita."

PAPAL BLESSING AT CLOSE OF MISSION.

Qu. Please explain the form and significance of the Papal Blessing given at the end of a mission.

Resp. We read in the Holy Gospel according to St. Luke 24: 50, 51, that our Lord, on the day of His Ascension, "led [His disciples] out as far as Bethania; and lifting up His hands, He blessed them. And it came to pass, whilst He blessed them, He departed from them, and was carried up to heaven." Hence the third antiphon of Lauds and Vespers for the feast of the Ascension: "Elevatis manibus, benedixit eis: et ferebatur in coelum, alleluia."

Obviously there is a striking analogy between this Blessing given by Christ as a supreme farewell to His disciples, and the Papal Blessing with plenary indulgence which some priests have the special power to give at the close of a retreat or mission preached by themselves. This analogy may be explained to the audience before imparting the blessing.

The history and conditions of the Papal Blessing with plenary indulgence are to be found in a number of canonists or liturgists; for instance, in the *Legislation on the Sacraments in the New Code of Canon Law,* by the Very Rev. H. A. Ayrinhac, S.S., Nos. 234 and 235. We quote his words:

"Before the loss of their independence in 1870, the Popes for several centuries had made it a practice four times a year to impart their solemn blessing with plenary indulgence from the balcony of one of the great basilicas to the crowds gathered around. As some princes and people who lived far away from the Eternal City asked for a share in this privilege, the Popes at times delegated prelates or regulars to impart the blessing in their name.

"Clement XIII, in the Constitution *Inexhaustum,* 3 September, 1762, withdrew a number of these concessions, but left

intact those made to religious orders, and he granted to all bishops faculties to impart the Papal Blessing with plenary indulgence regularly twice a year on the sole condition of request for them.

" The Code maintains the concession unconditionally (in canons 914 and 915), and provides that:

" (a) Bishops may impart the Papal Blessing with plenary indulgence in their respective dioceses twice a year, on Easter Sunday and some other solemn feast left to their choice. They have not for this to celebrate solemn Mass themselves, as long as they assist at it, but they must use the prescribed formula as found in the Roman Pontifical.

"Abbots and Prelates Nullius, Vicars and Prefects Apostolic, even though not raised to the episcopal dignity, may also give this blessing in their own territories, but only once a year on one of the most solemn feasts.

" (b) Regulars have not by common law the privilege of imparting the Papal Blessing, but some possess it by special concession. They may use it only in their own churches or in churches of nuns or tertiaries duly aggregated to their order, but not on the day on which the Bishop himself gives the Papal Blessing in the same place, that is, the same town or city. Benedict XIV prescribed for them a formula which still remains obligatory. See *Rituale Romanum* of 1925, Tit. VIII, Cap. 32: ' Ritus benedictionis apostolicae statis diebus super populum elargiendae servandus a Regularibus quibus a S. Sede hujusmodi facultas indulta est vel indulgebitur.

" (c) These rules do not concern the blessing which some preachers, principally religious, have power to give at the end of missions or retreats and which they impart by making the sign of the cross with a crucifix and pronouncing the words, ' Benedictio Dei Omnipotentis, Patris et Filii ✠ et Spiritus Sancti, descendat super vos et maneat semper. Amen '; or the longer form given in the Ritual, Tit. VIII, Cap. 32. See Decree 4265 ad 3^{um} of the Sacred Congregation of Rites.

" Nor does this canon 915 deal with general absolutions and plenary indulgences granted once or several times a year in some religious orders, or with the blessing and plenary indulgence imparted several times a year to the tertiaries of certain orders. For these Leo XIII (*Quo universi,* 7 July,

1882) prescribed two distinct formulas, found also in the *Rituale Romanum,* Tit. VIII, Cap. 33; and also in the Appendix, Benedictiones Reservatae, II, No. 5."

In regard to the "Apostolica Benedictio cum indulgentia plenaria in articulo mortis," canon 468 § 2 of the Code allows pastors and any priest assisting the dying to impart it to them, in using the formula given by the Ritual, Tit. V, Cap. 6. "Parocho aliive sacerdoti qui infirmis assistat, facultas est eis concedendi benedictionem apostolicam cum indulgentia plenaria in articulo mortis, secundum formam a probatis liturgicis libris traditam, quam benedictionem impertiri ne omittat."

N. B.—Priest-Zelators or Special Members of the Society for the Propagation of the Faith who, with the permission of their Ordinary, give a series of conferences or sermons in the form of Spiritual Exercises, have the faculty of giving the Apostolic Blessing with plenary indulgence on the last day of the conferences, to be gained by all who have been present at five conferences at least, on condition of confession, Communion, and prayers for the intention of the Sovereign Pontiff.

The same faculty had been granted for a number of years to the members of the Priests' Eucharistic League; but it was revoked by the Sacred Penitentiary, 25 November, 1932. It will be granted again individually to each member who presents a petition for it, with the approbation of his Ordinary.—See *Emmanuel,* February, 1933, p. 44.

MASS OF EXPOSITION DURING THE OCTAVE OF CORPUS CHRISTI.

In last October issue, p. 415, we stated that the exposition of the Blessed Sacrament is allowed at Mass and Vespers every day during the octave of Corpus Christi, according to Canon 1274, § 1, of the Code. "Expositio publica cum ostensorio die festo Corporis Christi et intra octavam fieri potest in omnibus ecclesiis inter Missarum sollemnia et ad Vesperas."

The *Ephemerides Liturgicae* (April-May, 1930, p. 152) says that, according to the rubrics and to the decrees of the S. Congregation, the Blessed Sacrament should be exposed only at the end of Mass, after the priest's Communion.

The rubric in question has reference only to the procession of Corpus Christi, and applies to the Mass at which the host

to be carried in procession is consecrated. See *Rituale Romanum*, Titulus IX, Cap. V, 2: "Sacerdos primum Missam celebret, in qua duas hostias consecret, et, sumpta una, alteram in tabernaculum in Processione deferendum ita reponat, ut per vitrum seu crystallum, quo ipsum tabernaculum circumseptum esse debet, exterius adorantibus appareat."

It is true that the Sacred Congregation of Rites has several times objected to the celebration of Mass before the Blessed Sacrament exposed. But the Congregation has also granted several indults to that effect, and has regulated the ceremonies to be observed in that case.

The expression "inter" or "intra Missarum sollemnia" means "during Mass;" and therefore Canon 1274, § 1 is by way of being a general indult allowing Mass before the Blessed Sacrament exposed, all through the octave of Corpus Christi; excepting on the very day of the feast, if the procession follows Mass, because then, according to the rubric of the Ritual quoted above, the host to be carried in procession should be consecrated at the preceding Mass.

Moreover, the practice of exposing the Blessed Sacrament during Mass and Vespers throughout the Corpus Christi octave was encouraged by the Second Plenary Council of Baltimore (No. 375), the "Acts" of which were subsequently approved by Rome: "Per octavam Corporis Domini licebit SS. Sacramenti expositionem sollemniter fieri tum in Missa sollemni, tum in Vesperis, Benedictione iterato data." Obviously the meaning of this permission is not that at Mass the Exposition should begin only after the priest's Communion.

IS EPISTLE CHANTED IN MISSA CANTATA?

Qu. In the December 1930 number of THE ECCLESIASTICAL REVIEW, page 635, it is stated that, according to Decree No. 3350, "when there is no cleric to sing the Epistle in a *Missa cantata*, the celebrant should read it without chant".

In *Orate Fratres* (Collegeville, Minn., 18 February, 1933) the statement is made: "It seems preferable and in accordance with liturgical practice that the celebrant chant the Epistle."

Would you kindly quote Decree No. 3350 of the Sacred Congregation of Rites which treats this question?

Resp. Decree 3350 of the Sacred Congregation of Rites reads exactly as follows:

Eminentissimus ac Reverendissimus Patriarcha Lisbonensis haec quae sequuntur Sacrorum Rituum Congregationi exposuit; nimirum: A Rubrica Missalis de Ritu servando in celebratione Missae, Tit. VI, N. 8, praecipitur ut quandocumque Celebrans cantat Missam sine sacris ministris, cantetur Epistola ab aliquo Lectore superpelliceo induto. Si vero nullus adsit Lector, ut saepissime accidit in Monialium Ecclesiis et in Ecclesiis ruralibus, quid agendum sit neque a Rubrica neque a Decretis praescribitur. Hinc ab Eminentia Sua eidem Sacrae Congregationi insequentia dubia pro opportuna solutione fuere proposita; videlicet:

Dubium I. Sufficitne ut in casu legatur tantum Epistola ab ipso Celebrante; vel ab eodem debet cantari?

Dubium II. In Ecclesiis Monialium potestne ab aliqua Moniali Epistola cantari in Choro?

Dubium III. Omittendusne omnino est cantus Epistolae?

Sacra vero Rituum Congregatio, audita relatione ab ejusdem Secretario facta, rescripsit:

"Scribatur Eminentissimo Patriarchae Lisbonensi ad mentem. Et mens est: Quod cum Missa cantetur sine ministris et nullus sit Clericus inserviens qui superpelliceo indutus Epistolam decantet juxta Rubricas, satius erit quod ipsa Epistola legatur sine cantu ab ipso Celebrante: nunquam vero in Ecclesiis Monialium decantetur ab una ex ipsis."

Romae, die 23 Aprilis, 1875.

Now the words "satius erit" mean "it will be preferable". Therefore, unless in a certain diocese or parish the aforesaid Decree 3350 has been superseded by a custom of forty years (Canon 27, § 1), it is preferable ("satius") that in a *Missa cantata* (i.e. celebrated without sacred ministers) the celebrant should read the Epistle and not sing it. But if a cleric is present in the sanctuary, he should chant the Epistle, vested in surplice.

Criticisms and Notes

THE FORGOTTEN GOD. By Francis Clement Kelley, Bishop of Oklahoma City and Tulsa. The Bruce Publishing Co., Milwaukee. 1932. Pp. xvii+145.

Bishop Francis C. Kelley needs no introduction to the American reading public. Despite his manifold duties as Bishop he has found time to delight us with another book written in his inimitable style. *The Forgotten God* does not afford the same easy reading as *Letters to Jack* or *Dominus Vobiscum*, for the very reason that it approaches from a philosophical viewpoint such sublime and difficult subjects as the attributes of God, the Trinity, education, and justice. In the words of the author: "My chapters are nothing more than the notes and recollections of meditations and readings which tried to reach the deep recesses of the heart by way of the intellect" (p. xvi).

Bishop Kelley believes that the root of our troubles to-day is the fact that we have divorced ourselves from God. If we forget God, we shall forget His image, man. "I am foolish enough to believe that there is a very close relation between the problem of 'the forgotten God' and the newspapers' 'forgotten man'. In fact, I hold that the more God becomes 'the forgotten' the more surely man becomes the neglected and degraded" (p. xv). And Bishop Kelley strikes at the root of the evil when he gives us conclusive reasons for remembering God. In this small book of thirteen essays, His Excellency attacks the pagan philosophy of to-day which "is definitely lined up against a personal God" and shows that "the Christian concept of God is definite and plain". He states in an original way the proofs from reason for the existence of God and shows conclusively that once we admit a God in the heavens, we are logically forced to admit Him into our educational systems. Man "needs a model, but the model must be greater than himself. He needs strength, but not alone strength of the body" (p. 98). It is the education of the soul that counts. The "culture of the dust produces the things that die. The culture of the spirit produces the things that are immortal" (p. 100).

Bishop Kelley's work should appeal not only to the layman who is looking for philosophical proofs for the existence of God, but also to the priest who must be prepared to meet our pagan philosophy on its own ground.

JESUS AND HIS APOSTLES. Felix Klein. Translated from French by W. P. Baines. Longmans, Green & Co. 1932. Pp. 363.

This is not a Life of Christ, but a study of the Public Ministry, and, primarily of Christ's relations with His Apostles, of the formation of the Apostles in view of the work He meant them to continue after His life on earth. Hence the reader will not be surprised that the narrative omits all that concerns the early years of our Lord, and begins with the meeting with the first disciples, Andrew, John, Peter, described in St. John, chap. 1. And in describing the other events of our Lord's ministry, it is always those relations with the disciples that the author keeps to the fore, giving to the other facts only the amount of space necessary to connect the different parts of the narrative. The author does this by means of a simple exposition of the events and texts (p. 341). He does not feel called upon to engage in discussions of the theories of the critics. But this does not mean that the author is not acquainted with "the labors and discussions of others", and that he is following the promptings of a pious imagination. He has studied his predecessors and at times mentions the names of the scholars whose view he adopts in particular questions. . . . But above all, the reader feels that the writer has spent many long hours in intimate personal contact with the texts themselves and made efforts to penetrate into the sense of the Gospels. He gives us therefore a work not merely of information, but also of edification. And with the solidity of the matter there is combined in a most happy manner a charm of style which makes this presentation of Christ's mission most attractive and living.

It is nothing surprising then that Cardinal Verdier should have expressed so warmly his appreciation of the book in a Prefatory Letter which the translator has reproduced in the French original. May the work, written to make Christ better known and loved, find many readers, not only among the clergy, but also among the laity.

DICTIONNAIRE DE SPIRITUALITE. Gabriel Beauchesne, Paris. Fascicule I.

The purpose of this dictionary is to treat questions of Ascetical and Mystical Theology from the historical, doctrinal and practical points of view. It will comprise approximately twenty fascicules, which will appear at the rate of two or three per year. The work is being done under the direction of three well-known Jesuit Fathers, Father Willer, Professor at the Jesuit House of Studies in Enghien, Belgium, Father Cavallera, Professor at the Catholic

University, Toulouse, and Father De Guibert, Professor at the Gregorian University, Rome. They have secured the coöperation of a number of scholarly diocesan priests and of representatives of practically all religious orders. The different opinions and tendencies of all Catholic schools of spirituality are represented; for instance, in the article on the "Growth of the Virtues" a Dominican Father contributes an article setting forth the Thomistic opinion, while a Jesuit Father expounds the doctrine of Suarez.

The first fascicule contains 320 columns in small but clear type and would form two ordinary octavo volumes of some four or five hundred pages. The scholarly character of this Dictionary can be gauged by a cursory survey of the most important articles in this first instalment: "Abandonnement," "Abnegation," "Abstinence," "Accroissement des Vertus," "Action de Grâces," "Adoration," "Affections," "Affective (Spiritualité)". In each of these articles one finds a historical survey of the teachings of Holy Scripture, the Fathers and the theologians; then a synthetic exposition of Catholic doctrine. One might desire in some cases more practical applications and directions. Many of the shorter articles deal with rather unknown writers and will be of little or no interest to most readers. They are however useful contributions toward a thorough treatment of the science of the spiritual life and will be welcomed by specialists in this field.

Judging from this first fascicule, the *Dictionary on the Spiritual Life* will rank well with the other French encyclopedias or dictionaries of the various ecclesiastical sciences which have appeared in the last fifty years or are still in course of publication, such as, the *Dictionnaire de la Bible*, the pioneer of them all, the *Dictionnaire Apologétique*, etc. One marvels that the French clergy, in spite of impoverishment brought about by the law of separation and spoliation, and in spite of vastly diminished numbers as a result of the World War, have been able to produce in almost every field of ecclesiastical learning such notable works as these, which command the attention and regard of even such scholars as do not share our Catholic faith. This accounts in no small measure for the revival of faith and religion among students and professors of the French State universities, especially the University of Paris.

THE CONTRIBUTION OF BELGIUM TO THE CATHOLIC CHURCH IN AMERICA (1523-1857). By the Rev. Joseph A. Griffin, Ph.D. Washington. 1932.

In this doctoral dissertation submitted to the Graduate School of the Catholic University of America, Father Griffin has written

in a worthy fashion the story of the Belgian contribution to the Catholic Church in the United States. It is a noble story, and one which will appeal not only to the historical student but to the long list of prelates and priests who look to the American College at Louvain as an inspiring *alma mater*. To the critic who forgets the clanging chains of the writer of a dissertation, the work may lack a breadth of vision which considers the cultural contribution of the Belgian priests and religious. They were more than missionaries. They did much for the study of French and of political thought. They left their mark on the first great university of the Middle West—St. Louis University. The Sisters of Loretto, of Notre Dame de Namur, and of the Poor Clares brought higher education for the first time to women of various regions where they established academies. Then too, they were not backward in social work. Again, there were the Xaverian Brothers. One is astounded at the success of the Belgian on the frontier and in the wilderness, whether in the early days of Maryland or in the more recent pioneer years in Montana.

Father Griffin's volume is unusually interesting as a laborious and accurate assemblage of all the printed materials which deal with Belgian priests in the United States. And these materials are widely scattered, as is indicated in a lengthy bibliography and scrupulously full citations and footnotes. The Belgian followed the Spanish explorer; in the person of Hennepin or Membré, he was with De La Salle or Tonty; he was known from Quebec to New Orleans; he was a Recollect, a Jesuit, a Dominican, and a Franciscan. He came in greater numbers after 1815. He worked in New York as well as in the Mid-West and among the Indians in the Rocky Mountain region. Of names there are many: to suggest a few: Malou, Vande Velde, De Neckere, Van Quickenborne, Van Assche, Verhaegan, Maes, and De Smet.

Again there were Luxemburgers who passed as Belgians. There were English Jesuits and Dominicans of the penal days who received their early training in the refugee colleges in Belgium. There were early Irish priests who came to America by way of the Belgian as well as the French seminaries. There have been Americans trained in part in Belgium from the days of the Carrolls. It was to Belgium that the Catholic bishops of America journeyed in search of missionaries and of nuns. And it was to Louvain that they turned to establish a national advanced seminary for American students in Europe, even in advance of the foundation of the North American College in Rome. Such annals are challenging, and Father Griffin narrates his story with a wealth of detail which adds to its interest and indicates its thoroughness.

ST. JOHN OF THE CROSS. By Fr. Bruno, O.D.C. Edited by Fr. B. Zimmerman, O.D.C. Introduction by Jacques Maritan. New York: Benziger Brothers. 1932. Pp. xxxii+495.

This work takes its merited place among the scientific efforts to get at the facts in the life of a saint. It is not a scientific exposition of Mysticism, but it is a picture of one who practised Mysticism.

The first characteristic of the study is its documentation. The notes given in the rear cover 104 pages. A postscript of 20 pages by Fr. Zimmerman sums up the historical background of the whole field. The second characteristic is frankness. The internal occasions of friction, the interference from without, the suspicion, distrust, punishment and misrepresentation through which a saint often passes are stated without palliation. A third quality is objectivity. The biography is realistic in the better sense. The facts are marshaled and speak for themselves.

These qualities indicate that the work possesses merit for those who wish to see what mystical theology is in one of its best exponents. The man who asked only for sufferings, and to be despised and to be regarded as worthless (p. 320), had his prayer fulfilled. Those who seek for proof of the sanity of a true mystic, of his patient power of suffering and of the consequent exemplification of the practical science of union with God will find such proof in these pages. St. Teresa also walks through this book; Gracian is shown in a newer light and Doria's cold calculations are described.

The books is meant for adults. It is a scientific, not a popular life. But it is very readable. Maritan's Introduction is a fine appreciation from a layman's point of view.

UN APOTRE DOMINICAIN AUX ETATS-UNIS, LE PERE SAMUEL-CHARLES-GAETAN MAZZUCHELLI. Par Soeur Rosemary Crepeau, O.P., Docteur ès Lettres. Préface de Serge Barrault. De Gigord, Paris. 1932. Pp. xvi+352.

In this excellent biography of a great Dominican Apostle, Father Samuel C. G. Mazzuchelli, the author has related the history of a man of God whose services to religion and humanity mark him as one of the foremost of the outstanding pioneer missionaries of mid-America. Missionary he was, but added to the zeal of this career, he must also be considered as priest and religious, as founder of a Congregation of Dominican Sisters, as educator and as parish priest. Nor does his lifework end in his purely ecclesiastical services to his fellow-man. He was a man of culture and of superior attainments, possessed of a knowledge of music, painting and architecture. His

love of souls to be won for the Master was all-embracing, whether they were the souls of the Indian, the Protestant, the fallen-away Catholic or the Catholic striving to live up to the ideals of his religion. He was an ideal friar, a living exponent of the aim of his Order giving to his hearers the fruits of his own contemplative life. His knowledge of languages, even that of the Indian, made his apostolate more effective. His architectural accomplishments enabled him to design and build not only the spiritual structure of religion, but the material as well. Nor was this confined to ecclesiastical building, for he himself drew the plans for several civic structures also. In his educational career, he was president of St. Thomas College, Sinsinawa, Wisconsin, and in this respect, his chief contribution to Catholic educational history is his foundation of the Dominican Sisters of the Congregation of the Most Holy Rosary, with its mother-house at Sinsinawa.

Sister Rosemary has performed her work as a labor of love. Untiring in her research, she visited the archival centers of America and Europe where material in any way relating to Father Mazzuchelli was to be found. The bibliography appended to the volume amply attests this. She has portrayed the life-story of a great man founded upon first-class sources. However, there is one section of the history to which exception must be taken, that dealing with the history of St. Thomas College, Sinsinawa. Information to be found in the Dominican archives at Washington and as supplied by the *Catholic Almanac* or *Directory* from 1856 to 1866, would have laid before the authoress a different story from that related on pages 300-323 of her book.

Sister Rosemary is to be complimented on her work and it is to be hoped that a translation will be made for the benefit of those not versed in French and who would be interested in the wonderful career of Father Mazzuchelli.

THE CREATION OF THE HUMAN SOUL. By William Reany, D.D. New York: Benziger Brothers. 1932. Pp. 237.

Two points are noteworthy in this work. The first is the dogmatic reduction of Traducianism to a position approximate to heresy. From the command of Cardinal Patrizi, by the authority of Pius IX, for the correction of the *Anthropology* of Ubaghs (1866), and a long line of historical testimony, it is clearly established (p. 58) that spiritual Traducianism, while not formally heretical, is certainly erroneous as opposed to the doctrine of the Church. The conclusion of Abbot Janssens, O.S.B., is quoted with approval: "The meaning of the Church is entirely clear and nothing is lacking to the doctrine

of Creationism being proclaimed a dogma, strictly speaking, but its solemn and explicit definition" (p. 89). Dr. Reany brings us to this view after considering Emanationism and other kindred pantheistic opinions from the standpoint of reason and philosophy; Traducianism is considered in the early Apologists and the Fathers, and in the Councils, Synods and Papal pronouncements.

The second noteworthy point is the defence by the author of the opinion of St. Thomas concerning the time when the human soul becomes the form of the body, or, as it is generally stated, the moment of the infusion of the soul into the body. Chapter XIV begins with the sentence: "In this matter the Catholic Church has given no authoritative decision". The opinions are reduced to three: first, that the soul comes to an organized body, a human body as such; second, that the soul is created and infused at the moment of conception; third, that only one form precedes the rational soul. In seeking a solution, appeal is made not only to the Scholastics, but to modern biology. Haeckel's divisions of germ history are given in full, but merely for what they are worth. The emphasis lies on the scientific evidence of gradual development. Against those who deny the opinion of St. Thomas, it is urged that their objection rests on a supposition: no one has ever held that there is in the embryo a nutritive form of the same kind as in plants and afterward a sensitive form as in the brute beasts. The forms of the embryo are not of any particular natural species, because the embryo itself is not perfect in its nature, but is on the way to a complete nature. There is no confirmation here for the law, "Ontogeny is the recapitulation of phylogeny".

St. Thomas himself had already answered the difficulty arising from the Incarnation. The problem of the Immaculate Conception of the Blessed Virgin is resolved by distinguishing between active and passive conception. Passive conception is called "animation"; it is at the moment of animation that the soul is infused into the body; at this moment the Most Blessed Virgin received the glorious privilege which is hers; her soul never existed except in the state of sanctity.

The bibliography is extensive, but the author relies chiefly on Denzinger's *Enchiridion, The Nicene and Post-Nicene Fathers* (Oxford, 1892-98), Migne's Patrology, the Rev. J. Gibbons, and the standard theological texts. The biological data are weak; but one would hardly expect a student of positive theology to be at the same time a laboratory worker. The evidence for the spirituality of the human soul adduced from language is most interesting; and yet, there have been some better studies made since the days of Archbishop Trench. Chapter XI, on the image of God in the human soul,

is not only compact, but suggestive of deep reflexion. Eight objections to the views set forth are answered in the final chapter.

THE RETURN OF THE PRODIGAL AND OTHER ESSAYS. By the Rev. I. J. Semper. New York. Edward O'Toole. 1932. Pp. 237.

From the facile pen of Father Semper comes another volume of attractive essays which seeks to interpret literary, scientific and social aspects of modern life in terms of Catholic faith and tradition. Father Semper believes that Europe is unintelligible except in terms of Catholic faith. Even that stronghold of English education, Oxford, at which Father Semper was a student, he maintains, cannot be understood unless the Catholic contribution to its intellectual life is duly appreciated. The essay from which the book draws its title discusses the mystical conflict between religion and science. The prodigal is the scientist who, "no longer content with his Father's house, dreamed that he could conquer the far country, control the future of the race, and make himself the absolute master of his destiny". Father Semper points out that the scientist was unable of himself to solve the problems of good and evil, that he could not motivate human conduct, and his hope of the millenium was destroyed by the World War. He points out that the scientist in the last decade or two has acquired humility. "The trend of scientific thinking to-day, with its stress on the uniqueness of this planet, the dignity of man, the limitations of human reason, and the consequent necessity of humility, suggests that the prodigal has gained a new and grander conception of his Father's house, and of his own nature and destiny, and that he is in fact on the point of retracing the steps which led him into the far country." Within the past few months we have seen another indication that science and religion can easily work hand in hand. Eddington and Einstein are building their hypotheses on Abbé Lemaitre's theory of the expanding universe.

Passing to lighter topics, Father Semper analyzes H. L. Mencken from a religious point of view in a discussion of *Treatise on the Gods*, and from a literary and philological side in the essay, "H. L. Mencken: Doctor Rhetoricus," wherein we read that he "is a brilliant and provocative rhetorician of the bellicose type," and one whose fascinating power is diminished by his skepticism. A study to be read in connexion with this is the last essay, "The King's English."

Then he warns us against the Galsworthian gentleman in whose code "refinement is religion, self-respect is conscience, decency is virtue, and vulgarity and extravagance are mortal sins". The

Christian gentleman must have charity and the other things will be added unto him.

Among the other subjects are general education, in "The Oxford System" and "The Church and Higher Education for Girls." Educational faddists are treated in "Professors of Publicity", and the value of the democratic "Theater in Germany" is also discussed. The observations of Father Semper exemplify Cardinal Newman's statement that "religious truth is not only a portion, but a condition of general knowledge," and that as we master the truths of the Catholic faith we will come to a fuller appreciation of this many-staged theater.

VOODOOS AND OBEAHS. Phases of West India Witchcraft. By Joseph J. Williams, S.J. Lincoln MacVeagh: The Dial Press, New York. 1932. Pp. xix+257.

It will come as a distinct shock to many to realize that the pagan rites brought by negro slaves from Africa are still being practised in the West Indies, and that even the grosser abuses, such as human sacrifice, have occurred in recent times. As its title implies, the present book deals with two distinct but closely related negro practices. The history of Voodooism is traced to Whydah on the Slave Coast, where it is said to have originated in the serpent worship existing there. After it was brought to the West Indies by the captive slaves, it gradually evolved from a crude form of religion into an even cruder superstition in which nocturnal orgies, magic, witchcraft, and even human sacrifice, have been welded into an incredible whole. The origin of Obeah is ascribed to the Ashanti. It has, we learn, gradually developed until now it is "not entirely undeservedly classified by many as devil worship".

Father Williams, who has spent six years at various times in Jamaica, is well qualified to handle these interesting subjects. It is somewhat unfortunate that the result of his scholarly labors is not more attractive in its final form. Probably two-thirds of the book is made up of quotations often running over several pages and these quotations are not very skilfully welded together. The scholar will appreciate the valuable material, much of it gathered from rather inaccessible sources, which Father Williams makes available; but the general reader will be disappointed at the unsystematic way in which the subject is presented.

The format of the book is pleasing. It is equipped with satisfactory indexes and a bibliography. Exact references to the sources of all quotations are always given.

LITURGIES ORIENTALES; notions générales, éléments principaux, par S. Salaville, des Augustins de l'Assomption. Paris, Librairie Bloud et Gay. (Bibliothèque Catholique des Sciences Religieuses). 1932. Pp. 218.

Whilst the term *liturgy* when used in connexion with the Eastern rites ordinarily signifies the Mass, it is used in the title of this work in its broad signification, to embrace all the sacred rites of the public religious service.[1] Now that the laity is once more in increasing numbers taking to praying the official prayers of the Church with the enthusiasm of the early Christians, the Holy See is urging with increasing insistence upon clergy and laity alike the study of the Eastern liturgies—no less Catholic and therefore no less worthy of our love and veneration. Many places in the United States harbor congregations of Catholics that worship according to one of the Eastern liturgies. The Eastern liturgy most widely represented in the United States is the Byzantine liturgy. The congregations of Catholics using this liturgy are commonly spoken of as *Greek* Catholic churches, a name that is very misleading because the people are not Greek, nor is the liturgy in the Greek language. The prefix "Greek", meaningless in this connexion, tends to lead people into the error of believing that the Catholics who use the Byzantine liturgy are not quite so Catholic as the Catholics who use the Roman liturgy, and that the former are not as dear to the Holy Father as the latter. The faithful who are familiar only with the Roman liturgy should be urged to take the opportunity when it presents itself of attending Mass in Catholic churches that observe the Byzantine or some other non-Roman liturgy. Persons properly instructed will find in the imposing manifestations of the Eastern liturgies palpable treasuries of doctrine and piety ready to contribute to a fuller expansion of the supernatural spirit in their souls. To cite a striking illustration of this, it may be observed that when attending a Catholic church which follows the Byzantine liturgy, the faithful, irrespective of what liturgy is proper to their own parish church, may communicate under two species—bread and wine.

Liturgies Orientales is a résumé of the principle facts and of the present status of the Eastern liturgies. The book has two main divisions: the first, "Notions générales"; the second, "Éléments principaux du culte dans les rites orientaux". In the first part is found four chapters: 1. "Les familles liturgiques et leur ramifications"; 2. "Les langues liturgiques orientales"; 3. Légitimé catholique des liturgies orientales; 4. Lumières et Ombres (a state-

[1] It is in this latter sense that the term liturgy is used throughout this review.

ment of the excellences and of the imperfections to be observed in the Eastern liturgies). The second part is divided into the following four chapters: 1. "L'Église" (architecture, decoration, and equipment); 2. "Le mobilier liturgique" (altar, sacred vessels and linens, to which is added the French text of the prayers of the Coptic liturgy for blessing the same); 3. "Vêtements, ornements et insignes liturgiques"; 4. "Les livres liturgiques". The work is fortified with bibliographical references in the text, in footnotes, at the end of chapters, and with a general bibliography covering the entire subject (pp. 202-205). It is especially gratifying to note the presence of a well prepared index of terms and proper names. The writer wishes to protest here the practice of omitting these indices in the English translation of this series being brought out under the series title, *Catholic Library of Religious Knowledge*, by Sands and Company, London and Edinburgh, and B. Herder Book Company, St. Louis, Mo. A book of this kind and books like Dom Fernand Cabrol's *Books of the Latin Liturgy* in the same series, lose their value utterly for quick reference by the omission of the index.

Liturgies orientales is an exceedingly timely and a much needed work. Heretofore there existed nothing of its kind on the subject in such a compact form.

The author, Father Salaville, an Augustinian, acquired his competency on the subject while teaching at Assumption Seminary in Constantinople, during which time he was also a collaborator for the review, *Echos d'Orient*.

Literary Chat

In the twenty-second volume of the *Historical Records and Studies* Mr. Meehan again presents a well-edited series of historical essays of sound scholarship and literary ability. (New York: The United States Catholic Historical Society, 1932. 286 pp.) The first essay is by the Rev. Dr. Robert H. Lord, entitled, "Religious Liberty in New England: The Burning of the Charleston Convent". Taking contemporary chronicles and newspapers as the foundation of his sources, Dr. Lord gives a very interesting paper concerning the occasion, the characters involved, and the historical importance connected with the burning of the Charlestown Convent and Mount Benedict during the night of 11-12 August, 1834.

"Father Joseph Prost, Pioneer Redemptorist in the United States," by the Rev. Raymond Knab, C.S.S.R., recalls the struggles and labors of Father Prost. June, 1932, marked the close of the first century of Redemptorist activity in the United States. This sketch is a fitting tribute to the memory of the man who laid well the foundations of the now flourishing Redemptorist Provinces in the United States.

To one who is following the case of Mother Seton, Arthur J. Burn's paper, "New Light on Mother Seton", will be welcome. Of particular interest at

the present moment is the fact, brought out in this essay, that President Franklin D. Roosevelt is a relation of Mother Seton.

In the introduction to "Transfer of Ecclesiastical Jurisdiction in California" (1840-1853), the Rev. Gerald J. Geary says: "The purpose of this dissertation is to describe the transference of ecclesiastical jurisdiction in the State of California from the close of the Mission era in 1840 to the erection of the Archdiocese of San Francisco in 1853." To say that the author has succeeded in his task would not be doing him full justice for he has succeeded in giving an exceedingly interesting, and at the same time historical and literary account of this period.

The paper entitled "Archbishop Troy and the American Church" (1808-1823), is a chapter from the dissertation presented to the Catholic University of America by the Rev. Daniel Joseph Connors, O.M.I., S.T.L. The author refutes the thesis that Archbishop Troy interfered in appointments to American sees.

The last paper of the present volume is also a dissertation presented to the Catholic University of America by the Rev. Charles M. Daley, O.P., and will prove a succulent morsel for bibliophiles. A cursory glance through the index of the Vollbehr Collection in the Library of Congress revealed a large number of Dominican authors, and this fact was incentive enough, the author tells us, to urge him to examine the 5,000 incunabula entries of the Library. The results of his labors fill up nearly ninety pages of the volume, of which some twenty pages are in the form of an appendix presenting a check-list of Dominican incunabula in the Library of Congress.

The Gospel in Action, by Paul R. Martin (Bruce Publishing Co., Milwaukee; pp. xxvi + 276), is a thorough study of the Third Order of St. Francis both in its past achievements and in its present prospects. It is well known that in founding his Order of Friars Minor, St. Francis had recourse to none of the existing Rules followed by the religious Orders of his day. For him the Rule supreme was the Gospel and the greatest perfection of life consisted in combining contemplation with apostolic activity. According to the Poverello, the Gospel ideal was attainable not only by his immediate followers in the First Order but also by the people living in the world. Hence in the Third Order the laity, prevented by marriage or other causes from entering the First or Second Orders of St. Francis, are, nevertheless, to fashion their lives after the Gospel. For this reason the saint brought together a collection of Gospel principles for the men and women in the world and the Church set her solemn approval upon this rule of life.

In the present book the author traces the foundation and subsequent history of this Order of Penance, showing how in the seven hundred years of its existence it has won the hearts of rich and poor and has played an important part in the regeneration of society. In the Middle Ages it successfully combated feudalism and made for peace between lord and serf. It took up the cause of the poor and afflicted, bettered the condition of the leper, spiritualized the wealthy and the powerful. So wonderful a means of self-sanctification and world-improvement has the Third Order been that the Sovereign Pontiffs from the beginning down to our own day have defended it against all attacks and have recommended it as a cure for the ills of their days. The Encyclicals of the last four Popes on the Third Order are contained in the appendix and together with the author's text make a volume of encyclopedic knowledge on the Third Order. The book is a real contribution to Franciscanism and has been received into the Science and Culture Series edited by Father Joseph Husslein, S.J., Ph.D., who contributes a scholarly preface.

Professors of social ethics, especially in seminaries, will welcome the 74-page syllabus, *De Principiis Ethicae Socialis*, by Father Jarlot, S.J., published by the Gregorian University, Rome. In 159 key passages selected from the better known documents of Leo XIII, Pius X, and Benedict XV, and arranged seriatim and indexed topically, the brochure gives a bird's-

eye view of authoritative Catholic social teaching from 1878 to 1922. Supplemented with library study of the documents cited, together with the original texts of the recent Encyclicals of Pope Pius XI, the syllabus will provide a class in social ethics with more than sufficient subject matter for a year's work.

An extremely valuable handbook of 197 pages, *Les Éléments d'un Programme Social Catholique*, by Emmanuel Lacombe, has recently come from Maison de la Bonne Presse, Paris. Though simple in style and presentation it is more than a popular tract. In an introductory essay the author goes to the heart of the important questions: What is a Catholic Social Program? Is it necessary? Can it be realized? Significantly enough, apart from preliminary materials, the entire book is laid out into two sections of about the same length, one on the family, and one on workers' organizations. More and more the priest in parish work is coming to see that family welfare depends intimately on family income. The Church, of course, has a well-known and well-defined teaching on the sacredness and purposes of marriage. What is not so well known is that it has an equally well defined teaching as to how in a machine civilization the sacredness and purposes of marriage can be safeguarded. The teaching as set forth in *Rerum Novarum, Casti Connubii*, and *Quadragesimo Anno*, is not, as some would have it, merely a sheaf of principles, but embodies a concrete plan of reordering economic society through vertical and horizontal organization of occupations. Drawing on French experience since the Assembly decrees of 1791, Lacombe says that the French nation must choose between organization and slavery. The same choice confronts the American people.

In *Songs Before the Blessed Sacrament*, by Mary Dixon Thayer (The Macmillan Company, New York; pp. 56), an extremely difficult thing is attempted — to pray in verse. The restrictions necessarily placed upon one in such a task must almost inevitably affect the spontaneity which is essentially a part of prayer. In this instance, however, the poet's delicate handling of her themes, her deep sincerity, her tender devotion, save the meditations from the charge of artificiality. The poetic expression lacks strength and originality in places, but Miss Thayer's aim is evidently not to create gems of perfect verse, but rather to lift men to a more deeply loving and childlike contemplation of Christ in the Blessed Sacrament by opening the sanctuary of her own beautiful soul. In this purpose she has undoubtedly succeeded.

In *Das Leben Jesu im Lande und Volke Israel*, Dr. Franz Michel Willam has prepared a very interesting and instructive treatise on the life of Christ. The book is original in this sense that the author has relied for sources not only on the four Gospels but also on the "Fifth Gospel", as Palestine, the land of the Saviour, has come to be called. Tarrying in Palestine among our Lord's people, visiting the scenes of His life and death, have enabled Dr. Willam to give to his book a touch of life and reality that cannot be gleaned from the mere consultation of books. Each chapter is headed by a descriptive Gospel passage which is then studied and explained in the light of the author's personal investigation in the actual place in Palestine. Thirty-three photographs taken by the author himself aid substantially in clarifying the text. While eschewing all pretence of recondite learning, this book is certainly an example of real erudition in plain popular garb.

Those interested in sacramental theology will welcome *Die Wirksamkeit der Sakramente nach Hugo von St. Viktor*, by Heinrich Weisweiler, S.J. In 158 pages the author studies this great scholastic's ideas regarding the channels of grace instituted by Christ for the sanctification of men. In the mind of Hugh of St. Victor the sacraments are vases containing sanctifying grace. Distinguishing between the sacrament and its content, Hugh stresses the point that the sacrament itself does not sanctify, but rather the content of the sacrament, namely, the grace. In this he may be classed as

an adherent of the theory of moral causality. Denying all causality on the part of the minister and the recipient, Hugh teaches that the minister is a personal coöperator in the sacramental formation of Christ's mystical body, while the recipient is a kind of porter who must open the door of his heart to receive the grace. The sources of Hugh are chiefly St. Augustine and St. Anselm. Fr. Weisweiler's work is exceedingly well done, abounding in exact references and quotations from the writings of the learned scholastic.

On the testimony of many hundreds of lay men and women who have made retreats conducted for them one is warranted in saying that such an experience is the happiest one that can be met in spiritual life. The enthusiasm and sense of spiritual achievement associated with a retreat constitute a form of approval to which no Catholic can be indifferent. But there are many who know nothing about retreats. And there are others who know much about them, but who hold off on account of imaginary difficulties. These two types are dealt with in a convenient little pamphlet prepared by Father Victor Green, O. M. Cap., under the title, *A Retreat? "I pray thee hold me excused"*. (Capuchin Fathers, St. Fidelis Seminary, Herman, Pa. Pp. 16.)

THE ECCLESIASTICAL REVIEW calls attention to the March 1933 issue of the *Book Survey of the Cardinal Hayes Literature Committee*. The number contains sixty-three pages devoted to brief appreciations of works that offend in no way against the moral, spiritual, and cultural standards prompted by our holy faith. The list of books ranges over fourteen fields.

We published in our March 1932 issue a description of the origin, work and aspirations of the Legion of Mary that had been founded in Dublin twelve years ago. The unit of the organization is called a Praesidium. A pamphlet of sixteen pages contains an account of a number of units which are typical, including one, the first in the United States, at Raton, New Mexico. *The Handbook of the Legion* may be obtained by writing the Secretary, Legion of Mary, De Montfort House, North Brunswick, Dublin.

The Reverend Leo I. Sembratovich of Detroit has brought out a little pamphlet explaining the Greek or Byzantine Rite as followed by the Catholic Ukrainians, together with a translation of the text of the Mass. There are 244,118 Ukrainian Catholics in the United States, nearly 100 priests, 137 parish schools, attended by nearly 13,000 children.

The Catholic Dramatic Movement of Milwaukee, Wisconsin, has purchased Monsignor Holweck's play *The Seal of Confession*, from the Herder Book Company of St. Louis. This is one of the most popular of Catholic dramas. It is the story of a French priest who accepts death for a crime he did not commit rather than break the most sacred of trusts. The action is swift and the ending a justification of the martyred priest before his fellow-townsmen. Its plot, foreign and colorful in its incidentals, is universal in appeal.

The Catholic Rural Life Bureau of the N. C. W. C. has just published the 1933 edition of its *Manual of Religious Vacation Schools*. Within its hundred pages one finds a surprising range of information and direction, organized round the central theme. A standard religious vacation school is defined as "an organized school of religion conducted during the forenoon, five days a week, for four weeks during the period of public school vacation. It is an agency of comprehensive religious education and not of mere formal religious instruction. It is designed especially for children who cannot attend a Catholic school during the regular school year, and can be of service, not only in the rural districts, but also in cities where large numbers of children attend the public schools."

Direction as to place, selection of teachers, curriculum, games, texts are given. The progressive course of religious instruction is worked out day by day, beginning with pre-Communion stages up through the grades. An admirable paper on Health Education in

the Religious Vacation School, by Dr. Mary E. Spencer, provides practical instruction in phases of everyday life that too many people overlook. The work is graded to suit the intelligence of the children. Presentation of the lessons is made attractive and is immediately related to daily experience. There are two thousand religious vacation schools in prospect for 1933. Growth of the movement is surprising.

The members of the Committee that revised the *Manual* are: the Rev. Aloysius J. Heeg, S.J., Miriam Marks, the Rev. George Nell, Alice Vigiros, and the Rev. Leon A. McNeill, Editor.

Books Received

SCRIPTURAL.

MOSES AND MYTH. By the Rev. J. O. Morgan, D.D., Ph.D., L.S.S. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1932. Pp. 215. Price, $1.25 *net.*

THEOLOGICAL AND DEVOTIONAL.

ALTAR PRAYERS (*Enchiridion Precum*). The most Frequently Used Public Prayers and Devotions, both Those Prescribed for Liturgical Services and Those in General Use as well as Others Suitable for Various Occasions throughout the Ecclesiastical Year. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1933. Pp. 109. Price, $1.60 *net.*

AND FORBID THEM NOT! A Series of Lessons on Christian Doctrine for Little Children. By Mother Patrick (M. P. C.), a Loreto Sister of St. Mary's Hall, Melbourne University. Following the Course prescribed in the Syllabus of the Schools of the Diocese of Melbourne. Advocate Press, 309 Little Lonsdale Street, Melbourne, C. 1, Victoria, Australia. 1933. Pp. 186. Price, 3/6.

THE ROAD TO HAPPINESS. Thoughts on the Way to Salvation, the Last Things, the Following of Christ, the Imitation of the Saints, the Patronage of the Angels and the Eight Beatitudes. Compiled and edited by the Rev. F. X. Lasance, author of *My Prayerbook*, etc. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1933. Pp. xiii—662. Price, $4.75 *net.*

RÉCITS ÉVANGELIQUES. Par P. Henry Perroy. Première série: Vie Cachée. Deuxième série: La Vie Publique (1re année). Troisième Série: Vie Publique (2e année). Emmanuel Vitte, Lyon et Paris. 1932. Pp. 255, 355 et 378. Prix, chacun, 13 *fr. franco.*

THE MODERN DILEMMA: The Problem of European Unity. By Christopher Dawson. (*Essays in Order*, No. 8. General Editors: Christopher Dawson and T. F. Bunns.) Sheed & Ward, London and New York. 1933. Pp. 113. Price, $1.00.

ONE HOUR. Thoughts and Prayers for the Holy Hour. By Mother Mary Philips, I.B.V.M., of the Bar Convent, York. P. J. Kenedy & Sons, New York. 1933. Pp. ix—132. Price, $1.35 *postpaid.*

TALKS FOR GIRLS. By the Rev. Aloysius Roche. P. J. Kenedy & Sons, New York. 1932. Pp. 128. Price, $0.85 *postpaid.*

THE POPE AND CHRISTIAN MARRIAGE. From the German of the Rev. Otto Cohausz, S.J. by the Rev. George D. Smith, Ph.D., D.D. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1933. Pp. 174. Price, $0.50; *net* to priests, $0.40; $4.56 a dozen; 25 copies, $9.00; 50, $17.00; 100, $32.00.

THE SEVEN LAST WORDS. By Fulton J. Sheen, Ph.D., D.D., LL.D., Agrégé en Philosophie, University of Louvain and Catholic University. Century Co., New York and London. 1933. Pp. xi—63. Price, $1.00.

ST. JUDE BULLETIN. National Shrine of St. Jude. In Charge of Claretian Missionaries, 9049 Brandon Avenue, Chicago. Pp. 12.

THE "REPROACHES" OF GOOD FRIDAY. By Francis P. LeBuffe, S.J. America Press, New York. 1933. Pp. 32. Price, $0.10.

ORDO Divini Officii Recitandi Missaeque Celebrandae juxta Kalendarium Ecclesiae Universalis pro Anno Domini 1934. Paschate recurrente die 1 Aprilis. Juxta editiones typicas *Missalis* et *Breviarii Romani* cum Notis pro iis qui utunt. *Antiquis Brev.* et cum Appendice pro aliquibus locis. M. D'Auria, Via Cesare Battisti 52, Neapoli, Italia. 1933. Pp. xx—142.

THE WAY OF THE CROSS. By the Rev. Fulton J. Sheen, D.D., Agrégé en Philosophie, University of Louvain and Catholic University of America. Century Co., New York and London. 1933. Pp. 67.

MONTH OF THE HOLY GHOST. By Sister M. Emmanuel, O.S.B. B. Herder Book Co., St. Louis. 1933. Pp. ix—372. Price, $2.25 *net.*

SERMONS FOR SPECIAL OCCASIONS. By the Rev. Thomas P. Phelan, M.A., Litt.D., LL.D., Professor of Ecclesiastical History and Patrology in the Catholic Foreign Mission Seminary of America, Maryknoll, N. Y.; Rector of Holy Trinity Church, Mamaroneck, N. Y. P. J. Kenedy & Sons, New York. 1933. Pp. x—243. Price, $2.65 *postpaid.*

MIXED MARRIAGES AND THEIR REMEDIES. By the Rev. Francis Ter Haar, C.SS.R. Translated from the Latin by the Rev. Aloysius Walter, C.SS.R. With an Appendix on Recent Ecclesiastical Legislation concerning Mixed Marriages by the Editor, the Rev. Francis J. Connell, C.SS.R. Frederick Pustet Co., Inc., New York and Cincinnati. 1933. Pp. xvii—201. Price, $1.75.

LE PLUS BEAUX SERMONS DE SAINT AUGUSTIN. Réunis et traduits par le Chanoine G. Humeau. Tome II. (*Les Chefs-d'œuvre de la Pensée Catholique.*) La Bonne Presse, Paris–8e. 1932. Pp. 408.

L'ACTION CATHOLIQUE. Traduction française des Documents Pontificaux (1922-1932). (Éditions de la *Documentation Catholique.*) La Bonne Presse, Paris–8e. 1933. Pp. 427.

L'ANGLICANISME D'AUJOURD'HUI. Par Georges Coolen, ancien élève d'Éco pratique des Hautes Études, Aumonier du Lycée de Saint-Omer. (*Bibliothèque Catholiques des Sciences Religieuses.*) Bloud & Gay, Paris. 1933. Pp. 203. Prix, 12 *fr.*

UN SAINT POUR CHAQUE JOUR DU MOIS. Avril. Première Série. (*Collection de Vies de Saints.*) La Bonne Presse, Paris–8e. 1932. Pp. vi—241.

L'EGLISE DU CHRIST. Par P. Lippert. Ouvrage traduit de l'allemand par Régis Jolivet, Professeur aux Facultés Catholiques de Lyon. Emmanuel Vitte, Lyon et Paris. 1933. Pp. 299. Prix, 16 *fr. franco.*

LE SACREMENT DE L'ORDRE. Par le Chanoine Eugène Duplessy, Directeur de *La Réponse.* (*Cours supérieur de Religion*, 41. La Propagation de la Grâce.) La Bonne Presse, Paris–8e. 1932. Pp. 63. Prix, 1 *fr.* 25 *franco.*

THE ART OF LIVING WITH GOD. By His Excellency the Most Rev. Joseph F. Busch, D.D., Bishop of St. Cloud. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1933. Pp. 219. Price, $1.60 *postpaid.*

CIRCULAR LETTERS (SELECTED) OF REDEMPTORIST GENERALS. The Most Rev. Nicholas Mauron, C.SS.R. (1855-1893) and the Most Rev. Mathias Raus, C.SS.R. (1894-1909). With Introductory Study of the Spirit of St. Alphonsus and His Institute. Bruce Publishing Co., Milwaukee, Chicago, New York. 1933. Pp. xiii—297. Price, $2.00.

DE PRESBYTERO JOANNE APUD PAPIAM. Primus Vannutelli. R. Berruti & C., Roma et Torino. 1933. Pp. 62. Pretium, 5 *L.*

LE SACREMENT DU MARIAGE. Par le Chanoine Eugène Duplessy, Directeur de *La Réponse*. (*Cours supérieur de Religion*, 42. La Propagation de la Grâce.) La Bonne Presse, Paris–8e. 1932. Pp. 79. Prix, 1 *fr.* 25 *franco.*

TRACTATUS DE RELIGIOSARUM CONFESSARIIS ad normam Codicis Juris Canonici concinnatus a P. Agapito M. De Sobradillo, O.M.C., Dr. utriusque juris. Thesis ad gradum Doctoratus in Theologia obtinendum Facultati Theologicae Universitatis Friburgensis apud Helvetios exhibita. R. Berruti e C., Torino et Roma. 1932. Pp. xiv—256. Pretium, 14 *L. franco.*

BRÉVIAIRE DES FIDÈLES. Extrait du Bréviaire Romain. Comprenant 1° l'Office complet des Heures du Jour; 2° les Lecons historiques de Matines; 3° les Homélies des Pères sur l'Évangile de la Fête ou du Temps; le tout en français. Par les RR. Pères A. Fleury et J. de Bellaing, de la Compagnie de Jésus. Psaumes et Hymnes en vers traduction du R. P. Compaing, S.J. Alfred Mame & Fils, Tours et Paris. 1933. Pp. lii—1712. Prix, broche, 50 *fr.*

THE PASSION AND DEATH OF OUR LORD JESUS CHRIST. By the Most Rev. Alban Goodier, S.J. P. J. Kenedy & Sons, New York. Pp. xiii—425. Price, $3.15 *postpaid.*

"ECCE HOMO"? By Francis X. McCabe, C.M., LL.D., author of *His Mystic Body* and *Whose Sins You Forgive*. Bruce Publishing Co., Milwaukee, Chicago, New York. 1933. Pp. 137. Price, $1.00.

RELIGION'S A B C'S FOR THE EDUCATED. Their Application. By J. F. N. Our Sunday Visitor Press, Huntington, Indiana. Pp. 48. Price, $0.10; $3.00 a hundred.

THE GREAT COMMANDMENT OF THE GOSPEL IN THE EARLY CHURCH. By the Right Rev. Monsignor Hamlet John Cicognani, D.D. Translated from the Italian by the Rev. Joseph I. Schade, S.T.L. John Joseph McVey, Philadelphia. 1931. Pp. 368. Price, $1.75 *net.*

PHILOSOPHICAL.

THEONAS. Conversations of a Sage. By Jacques Maritain. Translated by F. J. Sheed. Sheed & Ward, London and New York. 1933. Pp. viii—200. Price, $2.00.

AMERICAN CHARITIES AND THE CHILD OF THE IMMIGRANT. A Study of Typical Child-Caring Institutions in New York and Massachusetts between the Years 1845 and 1880. A Dissertation submitted to the Faculty of the Graduate School of Arts and Sciences in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy. By Francis E. Lane, O.M.I., Catholic University, Washington, D. C. 1932. Pp. xii—172.

ESSAIS SUR LA DOCTRINE DE SAINT AUGUSTIN. Par Charles Boyer, S.J., Professeur a l'Université Pontificale Grégorienne. (*Bibliothèque des Archives de Philosophie.*) Gabriel Beauchesne & Ses Fils, Paris. 1932. Pp. viii — 303. Prix, 36 *fr.*

PHILOSOPHIAE CHRISTIANAE INSTITUTIONES in Usum Adolescentium. Fr. Bernardus M. Mariani, ex Ord. Serv. B.M.V. Vol. I: Logica et Metaphysica Generalis. Vol. II: Philosophia Naturalis, Psychologia et Metaphysica Specialis. Marius E. Marietti, Taurini et Romae. 1932 et 1933. Pp. xxvii—334 et xxxii—745. Pretii, 15 *L.* et 30 *L.*

HISTORICAL.

IL CARDINALE RAFFAELE MERRY DEL VAL. Mons. Prof. Pio Cenci, Archivista dell'Archivio Segreto Vaticano. Con Prefazione di S. Em. il Cardinale Eugenio Pacelli, Segretario di Stato di S.S., Arciprete della Patr. Basilica Vaticana. Roberto Berruti & C., Roma et Torino. 1933. Pp. xvi—875. Prezzo, 38 *L. franco.*

INDEX TO VOLUME LXXXVIII

Ablution, first, before Precious Blood is consumed, 421
Ablution, after Communion to sick, 67
Absolution, form of sacramental, 423
Abstinence: Friday, excusing from, 629
pork and beans, 67
Affective states in conversion, 344
Aged, repetition of Extreme Unction, 57
All Souls' Day, offerings on, 61
Altar: candles, quality of, 74
cloth, doubling, 75
Exposition at Forty Hours', 634
of reservation, 76
ἁμαρτια, *peccatum*, sin, 20
Ambition, as we grow older, 480
Anglicans, and Oxford Movement, 225
Anglo-Catholics and Protestantism, 225
Animation, mediate, theory, 200
Ante-nuptial pact in mixed marriage, 185
Antependium, violet, at funerals, 192
Anti-clericalism, spectre of, 158
Apologetics, present need, 144
Apostolic: Church is, 145
succession, episcopal lists, 426
Apostolate of Catholic Action, 565
Apperceptive mass of ideas, 341
Apt, sanctuary of St. Anne, 452
Arand, Fr., on Breviary study, 43
Aristotle and Plato, 376
Articles of devotion, faculties to indulgence, 621
Articulation, practice of clear, 608
Asperges, at parish Mass, 425
Athanasian Creed, date of, 625
Authority in conversion, rôle of, 347
Automobile, pastor's use of, 296
Baltimore Councils, history of, 320
Bandas, Dr., on Catholic Action, 565
Banks, in small parishes, 469
Baptism, doubtful, of converts, 419
Baptismal water, adding to, 543
Barret, Fr., on children's mission, 27, 414
Beeswax, percentage in altar candles, 74
Belgion, M., on apologetics, 195
Benediction: once daily, during Forty Hours', 77
Divine Praises sung by choir, 422
standing after, 544
Bequests in law for Masses, 170
Bernardini, Mgr., on mixed marriage agreements, 185
Bevan, Dr., on apologetics, 195
Bible study in seminary, 16, 527
Birth rate, in country and city, 462
Bishop: Episcopal Lists, 426
his influence on priests, 149
jurisdiction for Imprimatur, 628; over subjects only, 311
Mass *coram Episcopo*, 317
Blessed Sacrament: Confraternity of, 266; reservation of, 76
Blessing of temporary chapel, 75
Blessings in requiem Mass, 633
Branch theory, Anglicanism, 231
Breathing: and speaking, 134; correct, of preacher, 615
Breuil, Fr., on early man, 495
Breviary: and calendar reform, 6; better appreciation of, 43, 113, 179, 527, 623; Church's public prayer, 43; in Bible study, 16, 533
Bribing railroad conductor, 631
Browne, Fr., on cult of St. Anne, 449
Browning, "A Soul's Tragedy", 479
Buddhism and Christianity, 354
Bugia at Mass: by Monsignor, 317, 541
Burke, Fr. John J., and N. C. W. C., 281
Busch, Fr., on Breviary study, 43
Caffrey, Fr., on first Sorrow and Joy of St. Joseph, 308
Calendar, perpetual, 1
Canada, country curate in, 240
Candlemas Day, procession on, 190
Candles for altar, quality of, 74
Candlesticks draped in black, 192
Capital and labor, 372
Carroll, Fr., on use of voice, 125
Caspar on Bishops-lists, 430
Cassidy, on Matt Talbot's prayers, 501
Cassock, worn by preacher at funeral,
Catholic: Action: meaning of, 565; rôle of N. C. W. C., 576; Sodality and, 9
countries, anti-clericalism in, 158
Publication Society, 279
Rural Life Conference, Dubuque, 461
truths to Protestant mind, 336
Censure, in case of conversion, 419
Census of parish, 291
Chalice: elevation of, 320; first ablution before consuming Precious Blood, 421
Chapel, blessing of temporary, 75
Chapman, Dom, on apologetics, 195
Charitable uses, statute of, 170
Charity, in its legal sense, 171
Child training, in country, 463
Children, missions for, 27, 414
China, missionary problems in, 351

Choir, singing Divine Praises, 422
Christ, the Great Preacher, 36
Christianity and Eastern culture, 354
"Christus et Ecclesia", 44
Church: adapts herself to all, 352; authority in Catholic Action, 570; butt of anti-clericalism, 158
Classical studies in seminary, 531
Clergyman's sore throat, 125
Cloth, doubling of altar, 75
Coats of arms, recent episcopal, 180
Coffin of priest, open or closed, 191
College training in America, 55
"Commemoration", on All Souls' Day, 61
Commemorations, Forty Hours' Adoration, 76
Communion: ablutions after Communion to sick, 67; before or after Mass, 68; Hosts consecrated at simultaneous Mass, 543; turning back to altar during, 318; wearing wrist-watch during, 424
Compensation, urging occult, 63
Comprehensiveness, Anglican, 225
Confession, sign of cross at absolution, 423
Confessor: faculties for Jubilee, 411, 521
Confraternity of Blessed Sacrament, 266
Connell, Fr., on Recent Theology, 195
Conservatism of old age, 482
Conventual Mass: Asperges on Sunday, 425; meaning of, 75
Conversion: absolution from censure, 419; nuptial blessing after, 319; profession of faith, 419; psychological factors, 336; work of, 147; prayer as factor, 628
Coöperation, implicit formal, 541
Corporate reunion, 238
Corpus Christi, Mass of Exposition, 637
Correspondents, suggestion to our, 58
Country curate's diary, 240
Creation: and evolution, 99; completed by Incarnation, 522
Credit systems, rural, 468
Creed, date of Athanasian, 625
Criticism of clergy by layfolk, 158
Cross, reverence to, before Mass, 632
Culture: in American colleges, 55; of East and West, 353
Curiosity, as one grows older, 477
Curran, Dr., on trusts for Masses, 170
Daly, Fr., on "other sheep", 144
Deacon placing ostensorium at Exposition, 78
Death fast, morality of, 66
Delany, S. P., on Catholic Church, 198
Diary of country curate, 240
Diocesan jurisdiction, 311
Divine: Office, before Bl. Sacrament, indulgences, 79; in church, indulgence for, 168; priest's daily sacrifice of praise, 113; study of, 43, 113, 179, 527, 623
Praises, sung by choir, 422
Donovan, Fr., on Breviary study, 43
D'Souza, on Thomistic synthesis, 372
Dubuque, Rural Life Conference, 461
Duns Scotus, view of Incarnation, 522
Early man, present knowledge of, 486
Easter: fixing date of, 1; water, adding non-blessed water, 543
Eastern churches, liturgy of, 207
Ecclesia orans, breviary, 44
Education: clerical domination, 164; parent, in country, 470
Egyptian chronology, 84
Electrical records of one's voice, 605
Emotions in conversion, 344
Employer and fair wages, 371
Encyclicals, priest's study of, 369
Enunciation of preacher, 608
Episcopal coat of arms:
of Archbishop Stritch, 180
of Bishop Johannes, 181
of Bishop Vehr, 182
of Bishop Edwin O'Hara, 183
of Bishop Gerald O'Hara, 184
Episcopal lists and Apostolic succession, 426
Episcopate and presbyterate, 207
Epistle in *Missa cantata*, 638
European and Eastern mentality, 356
Eusebius, Chronicon of, 427
Evolution: and creation, 99; Darwinism, 202, 232; human, 496
Excavations tell of early man, 486
Exodus, Jericho, 80
Exorcism, in prayer to St. Michael, 78
Extreme Unction: Purgatory and, 581; for aged, 57
Faculties: and indults revoked, 621; for priests making Jubilee, 521; suspended during Jubilee, 400
Faith, basis of certainty, 199
Farmers picketing; restitution, 70
Fast unto death, morality of, 66
Father and mother, authority supplementary, 289
Feld, S.J., Fr., on Purgatory, 581
Forty Hours' Adoration: Benediction once daily, 77; Commemorations, 76; Exposition at high altar, 634; funeral during, 77

Friday, abstinence, excusing from, 629
Funeral: during Forty Hours' Adoration, 77; sermon, vesture of preacher, 423
Fyans, J., *Lauda, Sion, Salvatorem*, 561
Garstang's site of Jericho, 80
Gasparri, Cardinal, on Marriage, 589
George, Fr., on Incarnation, 522
Germany, Church and Hitlerism, 385
Gospel: duty to spread, 351; of feast or of Sunday, 71
Gregorian: calendar, 1; Masses, origin of, 540
Grentrup, Dr., on China, 351
Guilday, Dr., on Baltimore Councils, 320
Harnack on Episcopal Lists, 426
"He that is without sin", 154
Health-conscious: growing old, 477
Hebrew study, in seminary, 23
Hecker, Fr., founder of Paulists, 275
Heidelberg jawbone, 493
Henry, Fr., on children's missions, 27, 412
Hierarchy leads in Catholic Action, 565
Hitlerism, Catholic Church and, 385
Holy: Eucharist, see *Mass*
Family, impersonated in procession, 424
Hour, indulgences for, 621
Homiletics, see *Preacher*
Hull, Fr., on Episcopal Lists, 426
Humility, as we grow older, 480
Hunger strike, morality of, 66
Illusions, as we grow older, 484
Imprimatur, at discretion of bishop, 628
Incarnation: complement of creation, 522; mystery of, 308
Incense at requiem, blessing, 633
Indulgences: are they applied at particular judgment?, 539; when Divine Office is said in church, 168; faculties and indults revoked, 621; for Holy Hour, 621; holding rosary for, 192; rosary or office before Blessed Sacrament, 79; suspended during Jubilee, 410; *Te ergo quaesumus*, 621; Way of Cross, 73
Indults to indulgenced religious articles, revoked, 621
Intellect in conversion, 342
Intellectualism or rationalism, 372
Inter-diocesan jurisdiction, 311
Ireland, prayerful nation, 501
Irreligion permeates society, 567
Jansen, Fr., on vocation novena, 60
Jericho and date of Exodus, 80
Johannes, Bishop, coat of arms, 181
Jubilee, 1933; Bull of proclamation, 303; faculties for priests making, 521; indulgences, 307; suspension of indulgences and faculties, 410; visit to Rome for, 412
Jurisdiction, inter-diocesan, 311
Keble, on Athanasian Creed, 627
Kelly, Fr., on preacher's Ideal, 36
Kennedy, Fr., on priest's social studies, 369
Kerby, Dr., on impact of years, 474
Kinderfreund, Fr., on conversions, 628
Knowing our own, 291
Laicism in Europe to-day, 567
Land, movement back to, 471
Latin: difficult for American boys, 529; essential for priest, 528; in seminary, 48
Lauda, Sion, Salvatorem, 561
Lay: apostolate of Catholic Action, 567; grievances against clergy, 158; leaders among Catholics, 164
Laymen as catechists, 572
Lectures to mixed congregations, 152
Legitimatization by subsequent marriage, 596
Liturgical movement, in seminary, 45
Loneliness, as age advances, 485
Lord, Fr., on Our Lady's Sodality, 8
McDonald, Dr., on conversion, 336
Magner, Fr., on anti-clericalism, 158
Man, early, present knowledge of, 486
Marriage: agreements in mixed marriage, 185; between brother and sister, 593; Cardinal Gasparri's book on, 589; disparity of cult, 595; impediment of age, 598; inter-diocesan jurisdiction, 311; nuptial blessing, 319; of St. Joseph, 282; private vow of chastity, 594; rape in U. S. civil law, 598; solemn nuptial blessing, 600
Mason, Dr., on Hitlerism, 385
Mass: Asperges on Sunday, 425; blessing in requiem, 633; bugia for Monsignori, 317, 541; changing from low to high, 542; commemorations at Forty Hours', 76; Communion before or after, 68; Communion from hosts of simultaneous Mass, 543; *coram Episcopo*, 317; Corpus Christi Exposition, 637; elevation of chalice, 320; epistle in *Missa cantata*, 638; explaining to children, 35; first ablution before consuming Precious Blood, 421; meaning of con-

ventual, 75; nuptial blessing, 319; offerings on All Souls' Day, 61; omitting prayers after, 633; "parentum nostrorum", 64; praying aloud with priest, 425; private devotion of celebrant at, 69; reverence to Cross before, 632; trusts for, 170; which Gospel to be read to congregation, 71
Matrimony, see *Marriage*
Matt Talbot's life of prayer, 501
McClellan, S.J., Fr., on Bible Study, 80; on Oxford Movement, 225
McDevitt, Bishop: on breviary, 179; on Breviary study, 179, 527
McNicholas, Archbishop, on Confraternity of Blessed Sacrament, 266
Mind, approach to Protestant, 336
Ministry, training for, 18
Missa cantata, see *Mass*
Mission: children's, 27, 414; papal blessing at, 635
Missionary problems in China, 351
Missions for children, 414
Mixed marriage, agreements, 185
Monsignor: bugia at Mass of, 541
Mouth, lips, tongue in preaching, 609
Mysticism of St. Thomas, 384
"Nasty" literature, dissemination of, 540
National parish: for related languages, 420; leaving, 314
Nationalism and missionary China, 364
Nationalist Socialists of Germany, 385
Native clergy in Asia, 358
N. C. W. C., and Catholic Action, 576
Neandertal man, our knowledge of, 489
Newman, Oxford Movement, 225
Newspapers in seminary, 65
Non-Catholics, preaching to, 144
Novena for vocations, 60
Nuptial blessing: *extra Missam* and rules for, 319
Obermaier, Dr., on early man, 486
Obscene literature, dissemination of, 540
Occult compensation, theology of, 63
O'Hara: Bishop Edwin, coat of arms, 183; Bishop Gerald, coat of arms, 184
O'Hara coats of arms: Bishop Edwin, 183; Bishop Gerald, 184
O'Hern, Bishop, on Paulists' Jubilee, 275
Old: on growing, 474; Stone Age, early man, 489
Osler, on advancing years, 476
Our Lady: marriage to St. Joseph, 282; Sodality of, 9
Oxford Movement, centenary, 225
Paleolithic Age, early man, 489
Palm Sunday, procession on, 190
Pan-Protestant Federation, 234
Papal blessing: at mission, 635; indult to impart, 621
Parent education in rural parish, 470
"Parentum nostrorum", in *Missa quotidiana*, 640
Parish: credit systems in country, 468; for "related" languages, 420; leaving national, 314; marriage case, 311; priest should know, 291; rural organization, 464; school, priest in, 300; Sodality of B. V. M., 8
Particular Judgment, in view of suffrages to be made, 539
Paschal candle, beeswax in, 74
Pastor, see *Priest*
Patrology in seminary course, 533
Paulist Diamond Jubilee, 275
Perpetual Calendar, aspects of, 1
Perpetuities, rule of, 171
Peterson, on knowing our own, 291
Petrie: Merneptah's stele, 90
Philosophy, intellectualizing of, 379
Picketing by farmers; restitution, 70
Piltdown, skeletal remains at, 491
Pithecanthropus erectus, 495
Place names, historical value of, 84
Plassmann, Fr., on Breviary study, 527
Poles and Slovaks in parish, 420
Pope, Fr., on Bible study, 16
Pork and beans, law of abstinence, 67
Postponement, habit of, 481
Prayer as factor in conversions, 628; Matt Talbot's life of, 501; spirit of, in seminary, 51
Prayers after low Mass, 633
Preacher: drawing on Breviary, 536, 623; his holy life, 36; in church without pulpit, 544; Institute at Catholic University, 602; occult compensation dangerous topic, 64; our Lord the ideal, 36; style of our Lord, 130; to non-Catholics, 144; training of voice and speech, 601; use and misuse of voice, 125; use of Bible, 36; vesture at funeral sermon, 423; words per minute, 612
Predestination and final grace, 204
Prehistoric times, man in, 486
Priest: better understanding of social problem, 164; Bible study, 16; breviary his daily sacrifice of praise, 113; buried with head to altar, 191; coffin, open or closed,

191; duty to non-Catholics, 147; financial exploitation of laity, 163; import of years, 474; offerings on All Souls' Day, 61; or deacon placing ostensorium at Exposition, 78; social studies, 369; spectre of anti-clericalism, 158; to know his parish, 291; use and misuse of voice, 125
Privileged altar, indult of, 621
Procession on Candlemas and Palm Sunday, 190
Processions, dramatizing Holy Family, 424
Protestant mind, approach to, 336
Psychological factors in conversion, 337
Public school, children's mission, 33
Pulpit: developing power in, 601; preaching in church without, 544; see *Preacher*
Purgatory, is it inevitable? 581
Quicunque, Athanasian Creed, 625
Quod Nuper: Jubilee Bull, 303
Race or language in national parish, 470
Radio, announcers on, 603
Raiche, Fr., on country curate, 240
Railroad fare, evading, 631
Rationalism or intellectualism, 375
Recent Bible Study, 80
Record, electrical, of voice, 605
Redemption, Jubilee of, 303
Rehring, Fr., on Breviary study, 43
Religious: articles, faculties to attach indulgences, 621; indifference growing, 163; instruction in rural districts, 466
Requiem during Forty Hours' Adoration, 77
Reservation of Blessed Sacrament, 76
Restitution: evading railroad fare, 631; farmers picketing, 70
Retreats for children, 27, 414
Reunion with Apostolic See, 237
Rhodesian man, 493
Richarz, Dr., on early man, 486
Ring for rosary, 193
Roman, Eastern, Anglican, 230
Rome, visit for Jubilee, 412
Rosaries, attaching indulgences to, 621
Rosary: before Blessed Sacrament, indulgences, 79; finger ring for, 193; holding when saying, 192
Ryan, Fr., on Athanasian Creed, 625
Sacerdos Clogheriensis, 154
Sacred Scriptures, course in seminary, 16
Sacristy, not "in presence of Blessed Sacrament", 79
St. Anne de Beaupre, 459; popular cult, 449; Athanasius, Creed of, 625; Blase, Formula of Blessing, 190; Joseph, dignity to, 281; first Sorrow and Joy, 308; Paul, Missionary Society of, 275
Scapulars, enrolling names, 421
Schaaf, Dr., on Gasparri's book of Marriage, 589
Schachleiter, Fr. Alban, 394
Schmiedeler, Fr., on Catholic Rural Life Conference, 461
School, in rural districts, 465; system in China missions, 362
Schwegler, Fr., on perpetual calendar, 1
Seminary: coördination of studies in, 527; course of Bible study, 16; entrants unprepared, 55; heavy curriculum, 52; newspapers in, 65; study of Breviary, 43, 113, 179, 527, 623; study of Latin, 532; see *Preacher*
Server at Mass, 425
Shepherd, pastor as, 291
Shyne, Fr., on children's missions, 418
Sick: ablutions after Communion to, 67
Sign of Cross, sacramental absolution, 423
Sin, *peccatum*, ἁμαρτία, 20
Sinanthropus Pekinensis, 493
Slovaks and Poles in parish, 420
Smith, O.P., Fr., on preacher's voice, 601
Social order vitiated to-day, 567; problems, priest's interest, 166; studies of priest, 369
Sodality of Blessed Virgin, 8
Speaker, care of general health, 603
Speech defects, 142
Stations of Cross: prayers at, 73
Sterilization, morality of, 631
Stipend, see *Mass*
Stole fees, All Souls' Day, 61
Strike: restitution by picketers, 70
Stritch, Archbishop, coat of arms, 180
"Sub sigillo"—social studies, 369
Suffrages of faithful, not applied in advance, 540
Sunday Gospel: which to read to congregation, 71
Symbols, exterior world of, 378
Tabernacle: door, during Communion, 318; veil, use of, 634
Talbot (Matt), life of heroic prayer, 501
Te ergo quaesumus, indulgences, 621

Temple, what Christ wrote in, 154
Theology: and evolution, 499; recent studies, 195; studied as organic whole, 535
Thomist-Moninist controversy, 203
Thomistic synthesis, study of, 372
Trusts for Masses, 170
Vacation schools, rural, 466
Vehr, Bishop, coat of arms, 182
Veil, use of tabernacle, 634
Vocal apparatus of preacher, 614
Vocations, novena for, 60
Voice, of the preacher, care of, 607; use and misuse, 125
Wage of workman, fair, 370
Walsh, Dr., on Imprimatur, 628
Watch on wrist at Communion, 424
Way of Cross: crucifixes indulgenced for, 621; prayers at, 73
Western culture of Christianity, 353
Who will answer for other sheep? 144
Will, for charitable uses, 173; in conversion, rôle of, 347
Woman, "taken in adultery", 154
Woods, S.J., Fr., on St. Joseph, 281
World Calendar, 3
Wrist-watch at Communion, 424

BOOK REVIEWS

Aertnys: Theologia Moralis 433
Altar and Sanctuary 445
Älteste römische Bischofsliste ... 426
American Opinion on Unification of Italy 218
Anler: Pastoral Companion..... 446
Apotre Dominicain aux Etats-Unis 644
Archbishop Troy and American Church 651
Attwater: Lives of Saints 325
Bachelet: Prédestination et Grâce Efficace 203
Baines: Jesus and Apostles..... 641
Bandas: Contemporary Philosophy and Thomistic Principles 215
Bierbaum: Pusillum 332
Birch: De Sacramento Altaris... 205
Bonzelet: Pastoral Companion... 446
Bouvilliers: Medal-Cross of St. Benedict 332
Brady: How to Use Daily Missal 109
Brannach: Church Architecture.. 212
Breton: "La Trinité-—histoire, doctrine, piete" 203
Breviarium Romanum 557
Brisbois: Transformisme et Philosophie 201
Browe: Papal and Synodal Decrees 208
Brunini: Mysteries of Rosary ... 108
Bruno: St. John of Cross..... 644
Bubuch: Les Guérisons de Lourdes 331
Buch des Lebens. Parsch: 332
Buchberger: Lexikon für Theologie und Kirche 555
Burns: Mother Seton 650
Butchers: Education in New Zealand 439
Butler: Lives of Saints 325
Caeremoniale. De Carpo:— 326
Capuchins in French Louisiana.. 107
Cardinal Hayes Committee: Book Survey 445
Carter: Jesus Christ 94
Casanuovas: Practice of Christian Perfection 558
Catholic Periodical Index 443
Catholic Student's "Aids" to Bible 220
Causes of Evolution. Haldane:— 202
Chrestomathia Bernardina 216
Christianity and Civilization 445
Christus Pastor. Gröber:— 106
Church Architecture. Brannach:— 212
Church in South American Republics 331
Church Surprising. Fry: 333
Compendium Theologiae Moralis. 433
Concilii Tridentini Diariorum ... 97
Connors: Archbishop Troy..... 651
Conspectus Historiae Dogmatum 208, 438
Contemporary Philosophy and Thomistic Principles 215
Contribution of Belgium to Catholic Church in America 642
Corcoran: Catholic Lay Teachers and Their Illegal Schools in Later Penal Times 107
Creation et l'Evolution 99
Creation of Human Soul. Reany:— 645
Crepeau: Un Apôtre Dominicain. 644
Creusen: Religieux et Religieuses 109
D'Angel: St. Vincent de Paul ... 220
De Carpo: Caeremoniale..... 326
De Grandmaison: Jesus Christ... 94
De Groot: Conspectus Historiae Dogmatum 208, 438
De Poenitentia. Galtier:— 209
De Principiis Ethicae Generalis.. 651
De Sacramento Altaris 205
De Spiritu Sancto Anima Corporis Mystici 208
Dictionnaire de Spiritualité 641
Divine Saviour. Herbst:— 558
Doctrine Ascetique des Premiers Egyptiens du Quatrième Siècle 104
Donahue: Secular Priesthood.... 221

Dowd: The Gospel Guide..... 103
Dreves: A Year's Preaching 106
Duplessy: Cours de Religion 331
Education in New Zealand..... 439
Eisenhofer: Handbuch der Katholischen Liturgik 442
Elements d'un Programme Social Catholique 652
Etudes sur le Probleme de Dieu dans la Philosophie Contemporaine 220
Evolution and Theology 200
Farmer: A Year's Preaching 106
Father McShane of Maryknoll .. 557
Ferreres: Compendium Theologiae Moralis 433
Forgotten God. Kelley:— 640
Fry: Church Surprising 333
Gajard: Paléographie Musicale.. 551
Galtier: De Poenitentia 209
Galtier: L'Eglise et la Remission des Pêchés aux Prèmiers Siècles 550
Garesché: Religious in Church Law 109
Garrigou-Lagrange: La Providence et la Confiance en Dieu 203
Gauderon: Liturgical Devotion to Sacred Heart 324
Geary: Transfer of Jurisdiction in California 651
Gentile: I fondamenti Metafisici della Morale di Senesa 552
Gerein: On Paths of Holiness... 444
Gerster: Purgatorium 107, 207
Gierens: Lehrbuch der Dogmatik 209
Gillis: Christianity and Civilization 445
Glaube und Sacramente der Koptischen Kirche 207
Glendenin: Altar and Sanctuary. 445
Glorieux: "Endurcissement Final et Graces Dernières" 204
Gospel Guide. Dowd:— 103
Gospel in Action. Martin:— ... 651
Griffin: Contribution of Belgium to Catholic Church in America 642
Gröber: Christus Pastor 106
Grosse Herder 102, 553
Guèrisons de Lourdes en schemas 331
Guilday: Councils of Baltimore.. 321
Hagan: Fabiola 332
Handbuch der katholischen Liturgik 442
Heeg: Religious Vacation School 654
Heiler: Religious Freedom 198
Herbst: The Divine Saviour..... 558
Herders Welt- und Wirtschafts Atlas 553
Historical Records and Studies.. 650
History of Councils of Baltimore 321
History of Modernism in France 208
Introduction to Bible 213
Jarlot: De Principiis Ethicae Socialis 651
Jesuits and Education 102
Jesus and His Apostles 641
Jesus Christ — His Person, His Message, His Credentials 94
Jolivet: La Philosophie Chrétienne et la Pensée Contemporaine 436
Problème de Dieu.....203, 220
July: Life of St. John Eudes.... 324
Kateri Tekakwitha. La More:— 329
Kelley: The Forgtten God 640
Klein-Baines: Jesus and Apostles 641
Kopp: Glaube und Sacramente der Koptischen Kirche 207
Koppers: Ethnologie Religieuse.. 200
Lacombe: Elements d'un Programme Social 652
Lagrange: M. Loisy et le Modernisme 208
La More: Lily of Mohawks 329
Lane: Jesus Christ—His Person, Message, Credentials 94
Laux: Introduction to Bible 213
Leben Jesu im Lande und Volke Israel 652
Lehrbuch der Dogmatik 209
Leonard: Life of St. John Eudes 324
St. Vincent de Paul 220
Lexikon der Pädagogik der Gegenwart 323
für Theologie und Kirche .. 555
Life of Father Olier 330
of St. John Eudes..... 324
Venerable Anne of Jesus.... 217
Lindworsky: Theoretical Psychology 435
Liturgical Prayers and Services.. 445
Liturgies Orientales 649
Lives of Popes in Middle Ages.. 210
of Saints. Butler:— 325
Loisy et le Modernisme 208
Lucent Clay 558
MacCulloch: Medieval Faith and Fable 214
MacGillivray: Manuscript Papers. Cambridge Summer School.... 545
Mahoney: Orientals and Penance 206
Mann: Lives of Popes..... 210
Manuale Theologiae Moralis 433
Marcetteau: Priest's Companion.. 332
Marks: Vacation Schools 654
Marraro: American Opinion on Unification of Italy 218
Martin: Gospel in Action..... 651
Martindale: What are the Saints? 446
Words of Missal 221

Maxwell: According to Cardinal Newman 331
May: Father Tyrrell and Modernist Movement 209
Mazzuchelli. Le Père Samuel-Charles-Gaetan 644
McCann: St. Augustine, Odyssey of Soul 328
McGucken: Jesuits and Education 102
McNeill: Religious Vacation School 654
Medal-Cross of St. Benedict..... 332
Medieval Faith and Fable 214
Meehan: Historical Records 650
Merkle: Concilii Tridentini Diariorum 97
Meyer: Moth, Rust and Time ... 557
Miller, Pioneer Capuchin Missionaries 107
Mitchell: Commutation of Penances 206
Mysteries of Rosary. Brunini:— 108
Nell: Religious Vacation Schools 654
New Light on Mother Seton 650
O'Leary: St. Alonzo Rodriguez .. 558
Ollé-Laprune. Leon— 106
Orientals and Penance 206
Outline History of Philosophy... 438
Paléographie Musicale. Gajard:— 551
Paquier: La Creation et l'Evolution 99
Parsch: Das Buch des Lebens ... 332
Pastoral Companion. Bonzelet:— 446
Philosophie Chrétienne et la Pensée Contemporaine 436
Pieper: Versuchung zum Katholizismus 198
Piszter: Chrestomathia Bernardina 216
Pitamic: A Treatise on the State . 437
Pohle: Lehrbuch der Dogmatik.. 209
Pourrat: Life of Father Olier... 330
Prado: Propaedeutica Biblica ... 434
Predestination et Grâce Efficace.. 203
Priest's Companion. Marcetteau:— 332
Principe Unique de la Philosophie et de la Science d'Extrème-Orient 548
Probleme de Dieu dans la Philosophie 202
Propaedeutica Biblica 434
Purgatorium S. Bonaventurae, 107, 207
Pusillum. Bierbaum:— 332
Raimond: Soyez des Hosties 331
Reany: Creation of Human Soul. 645
Reilly: Life of Father Olier 330
Religieux et Religieuses d'après le Droit Ecclesiastique..... 109
Religious in Church Law 109
Resch: Doctrine Ascetique de Premiers Maîtres Egyptiens 104
Return of Prodigal and Other Essays 647
Revelation et Science 99
Ross: A Survey in Sociology.... 327
Ryan: Church in South American Republics 331
Saint Albert the Great..... 441
Alonzo Rodriquez 557
Augustine: Odyssey of Soul . 328
John of Cross. Bruno:—... 644
Vincent de Paul 220
Sakurazawa: Principe Unique de la Philosophie et de la Science d'Extréme-Orient 548
Salaville: Liturgies Orientales... 649
Schmid: Victim Souls of Sacred Heart 445
Schmidt: Ethnologie Religieuse.. 200
Schrott: Pioneer German Catholics 559
Schuster: Der Unbedingte Wert . 108
Schwertner: St. Albert the Great 441
Secular Priesthood. Donahue:— 221
Sembratovich: Greek, Byzantine Rite 653
Semper: Return of Prodigal and Other Essays 647
Smalley: Little Sister Missionary 558
Songs before Blessed Sacrament.. 652
Souilhe: Platonis Doctrina circa Animam 220
Soyez des Hosties. Raimond:—.. 331
Spieler: Lexikon der Pädagogik.. 323
Stebbing: History of Philosophy. 438
Study on Hinduism. Zacharias:— 547
Survey of Sociology. Ross:— .. 327
Thayer: Songs before Blessed Sacrament 652
Theologia Moralis. Aertnys:—.. 433
Thurston: Lives of Saints 325
Treatise on State. Pitamic:— .. 437
Trinité: histoire, doctrine, piété.. 203
Unbedingte Wert. Schuster: der— 108
Vallet: Les Guérisons de Lourdes 331
Vigiros: Religious Vacation Schools 654
Virtue of Trust. De Jaegher:—.. 444
Vogel: Capuchins in Louisiana .. 107
Voodoos and Obeahs. Williams:— 648
Walsh: Father McShane of Maryknoll 557
Whelan: Jesus Christ — His Person, Message, Credentials 94
William: Das Leben Jesu im Lande und Volke Israel 652
Williams: Voodoos and Obeahs.. 648
Wouters: Manuale Theologiae Moralis 433
Year's Preaching. Farmer:— ... 106
Zacharias: A Study on Hinduism 547

+ **Indispensable for Seminarian**
+ **Souvenir for Ordinand**
+ **Vade Mecum for Priests**

WITH JESUS TO THE PRIESTHOOD

Meditations for Seminarians and Priests

by

JULES GRIMAL, S.M., S.T.D.

Translated and adapted from the sixth French edition by

GERALD SHAUGHNESSY, S.M., S.T.D.

Adapted from the French of the most successful manual of sacerdotal meditations to appear in modern times, WITH JESUS TO THE PRIESTHOOD is a book long awaited by the English-speaking world—one that will inspire the Seminarian to live WITH JESUS in the days of preparation; one that will fire every priestly soul to live WITH JESUS in apostolic fervor the life of his ministry.

"**He made that twelve should be WITH HIM**" (**Mark 3:14**).

With a penetrating insight into and a sympathetic understanding of the priestly soul, WITH JESUS TO THE PRIESTHOOD by its concrete application of pastoral theology, by its practical piety and its deeply apostolic spirit, leads the seminarian to live in anticipation the life of another Christ: WITH JESUS he spends the Gospel years during which Our Saviour trains His Apostles. So, too, does it aid the *alter Christus* to remain WITH JESUS in that school unto the end.

Of the original, the late Fr. Dyer, S.S., wrote to Fr. Grimal: "*I urge and implore that an English translation be made as soon as possible. I feel that it will be a power for the formation of our young aspirants to the priesthood.*"

Handy volume. 600 pages. Price, $2.75 All Book Sellers

1722 Arch Street **THE DOLPHIN PRESS** Philadelphia, Pa.

The Confraternity of Christian Doctrine

THE REV. RAYMOND PRINDIVILLE, C.S.P.

Describes the work of the Confraternity of Christian Doctrine among the Catholic children not attending our parish schools. Before taking up the Confraternity, it gives in brief the Catholic philosophy of education in maintaining the present parish-school system. It likewise makes mention of the ways and means other than the Confraternity in ministering to the public-school children. The Confraternity's aims, its early European origins and its recent development in America are discussed. The description of the local diocesan organizations, the operation and the results obtained are based chiefly on information gathered from the Confraternities of Pittsburgh, Brooklyn, Los Angeles-San Diego, Santa Fe, Monterey-Fresno, Great Falls and Helena.

FOREWORD

Father Prindiville has made a much-needed contribution to our pastoral literature in his brief treatise on the Confraternity of Christian Doctrine. No problem is more vexing to the zealous pastor than that of providing for the religious training of children attending the public schools. This problem, considerable in extent in almost every parish in the United States (the percentage of cases in which no children are attending the public schools is incredibly small), assumes enormous proportions when viewed on a diocesan or national scale. When thus viewed it becomes apparent that organization to cope with the situation confronting us must be planned on diocesan lines.

The solution which Father Prindiville suggests has a double good fortune, namely, it is prescribed by Canon Law and it has been found to work. The special value of the present treatise is that it gives both the rich historic background of the Confraternity and sets forth in detail methods of adapting it to present-day needs in America. This timely brochure will be widely welcomed.

✠ EDWIN V. O'HARA,
Bishop of Great Falls.

American Ecclesiastical Review . · . 1722 Arch Street . · . Philadelphia, Pa.

Paper covers . . . 104 pages

Single copy, $0.50 postpaid — Twenty-five copies, $7.00 postpaid
Ten copies 3.50 " — One hundred copies, 20.00

The Catholic University of America

1933 SUMMER SESSION 1933

June 24—August 4

OPEN TO MEN

Special accommodations for room and board for priests

GRADUATE AND UNDERGRADUATE COURSES OFFERED IN THE FOLLOWING SUBJECTS:

APOLOGETICS
ART
BIOLOGY
BIOCHEMISTRY
COMMERCIAL EDUCATION
COMPARATIVE PHILOLOGY
ECONOMICS
EDUCATION
ENGLISH
EXPRESSION
FRENCH
GEOLOGY
GERMAN
GREEK
HISTORY
ITALIAN
JOURNALISM
LATIN
LIBRARY SERVICE
MATHEMATICS
MECHANICS
MUSIC
NURSING EDUCATION
PHILOSOPHY
PHYSICS
POLITICAL SCIENCE
PREACHING
PSYCHOLOGY
RELIGION
SOCIOLOGY
SPANISH

The Preachers Institute offers

The Art of the Spoken Word
Sermon Composition and Rhetoric
Sermon Building
Preaching Seminar

The Apologetic Institute offers

Attitude of the American Mind Toward the Catholic Church
Trends of Ethical Opinion in the United States
A Study of Religious Opinion in the United States
Practical Methods of Apologetics

For further information and for catalog with detailed descriptions of courses, address

The Director of the Summer Session

The Catholic University of America

Washington, D. C.

Ecce Homo Altar
Convent of the Benedictine Sisters of Perpetual Adoration
Mundelein, Ill.
Architect, Joseph W. McCarthy, Chicago

This beautiful mosaic panel and altar are a splendid example of Gorham artistry and craftsmanship—a successful blending together of rare marbles, beautiful design and exquisite mosaic work.

The Mosaic Panel, a copy of Von Oer's famous "Ecce Homo" painting, shows a scarlet robed figure surrounded by an aurora against a purple background.

In the altar, the main part of the reredos is Rose Corallo marble framed by symbolic carving of white Bianco Chiaro with inlays of Moroccan Onyx, beautifully sculptured and chiseled.

We will gladly furnish estimates and designs without obligation to you.

Gorham prices compete with any—Gorham quality is unsurpassed.

The Gorham Ecclesiastical Studios carry a complete line of rosaries, pyxes, ostensoria, ciboria, crucifixes, chalices, candelabra, Bishops' croziers, pectoral crosses and rings.

Ecclesiastical Studios of

THE GORHAM CO.

SIX WEST FORTY-EIGHTH STREET . NEW YORK CITY

MIDWESTERN REPRESENTATIVES: SPAULDING-GORHAM, INC., CHICAGO, ILL.

SKIMPING QUALITY TO REDUCE COST IS NOT A RAMBUSCH POLICY

THE SAME FOUR POLICIES
ARE STILL IN FULL FORCE AND EFFECT

Adopted by Rambusch, a large modern Guild organized forty years ago, these four policies are responsible for Rambusch's enviable reputation as the most prominent Church decorating Company in America to-day.

(1) Reasonable prices.

(2) Work of the Best Quality—executed by an efficient and responsible organization.

(3) Living up to its Spoken Word and Written Contracts;—fulfilling its obligations and completing its work at the specified time.

(4) Over and above the letter of a contract, furnishing a service which gives to its clients, the full benefit of the accumulated training, study and experience of an organization of talented designers and highly skilled craftsmen.

These are the four policies upon which Rambusch has built its reputation and its business and upon which it is depending for growth in the future. Rambusch respectfully solicits the inquiries of the Reverend Clergy who may be contemplating work in the field of interior decoration for the Christmas Season—NOW is the time to talk things over.

One of three Sanctuary Windows, Cathedral of the Sacred Heart, Richmond, Va.

Rt. Rev. Andrew James Brennan, D.D., *Bishop*

Rt. Rev. Msgr. Felix F. Kaup, V.G., *Rector*

RAMBUSCH
Designers, Decorators and Craftsmen

2 West 45th St. ~ New York City

RAMBUSCH FOR DECORATION, MURALS, ALTAR RAILS, PULPITS, STAINED GLASS, LIGHTING FIXTURES, STATIONS, SHRINES, SANCTUARY LAMPS AND ART METAL

Successful Interiors for Forty Years

T. M. O'CONNELL & COMPANY

Manufacturers of Ecclesiastical Art

DESIGNERS . . . SCULPTORS . . . . DECORATORS

Altars

Sanctuary Railings

Shrines

Tabernacle Safes and Doors

Pulpits

Holy Water Fonts

Grottos

Crucifixes and Crucifixion Groups

BL. MOTHER MARY OF ST. EUPHRASIA PELLETIER

Statues

Stations of the Cross

Groups

Baptismal Fonts

Pedestals

Outdoor Statuary

Brackets

Nativity Sets and Stables

Can be purchased from any reputable Church Goods Dealer in America

PATRONIZE AMERICAN INDUSTRY
CATALOG ON REQUEST

Studios and Offices
1308–14 North Orianna Street
Philadelphia, Pa.

Altar Department
1304 North Third Street
Philadelphia, Pa.

A Special Design of

The Eucharistic Tabernacle Safe

Made for St. Joseph's Hospital, Elmira, N. Y.

In this design, we have created a supreme Eucharistic Tabernacle Safe. The master craftsman has carefully hand-chased and burnished it so that every line is perfect in detail. The goldsmith working in harmony with the craftsman has brought out, in four colors of gold, a contrasting golden color scheme of exquisite beauty.

READ—How pleased every one is with this Eucharistic Tabernacle Safe

"The Eucharistic Tabernacle Safe is a most artistic and beautiful realization of perfect design and workmanship. All have pronounced it the finest they have seen. I trust that our Eucharistic Lord is pleased with our efforts to honor Him."

Very sincerely, (Signed) SISTER ROSE ALICE.

Show the above illustration of this design to your architect or altar builder, or go to your nearest church goods dealer and let him demonstrate the beauty and merits of the Eucharistic Tabernacle Safe to you. We will be pleased to quote prices on special sizes and designs of Tabernacles.

The Key Safe Manufacturing Co.

1503 and 1505 N. Twenty-seventh Street, Milwaukee, Wis.

The Leo House

Catholic Hospice for the Accommodation of Rev. Clergy, Nuns and Laity

Recommended as a first-class stopping-over place to

ROME DURING THE HOLY YEAR

Special Weekly Rates for Nuns Attending Colleges

CONVENIENT TO ALL TRANSPORTATION LINES. AID TO TRAVELERS

SISTER SUPERIOR

332 West 23rd St., between 8th & 9th Aves. **NEW YORK**

THE OLD MENEELY BELL FOUNDRY

CHURCH BELLS

CHIMES CARILLONS AND PEALS

MENEELY & CO.

Watervliet, N. Y.

Superior Bells

Electrically Equipped Chimes, operated by organist from small key-board placed near organ console

MENEELY BELL CO.

22-28 RIVER STREET, TROY, N. Y.

New York Office: 220 Broadway

Books Worth Owning

FROM FAITH TO FAITH

By DR. W. E. ORCHARD

When Dr. Orchard, famous minister of King's Weigh House Church, London, gave up his Congregational ministry to embrace Catholicism, the significance of his action was compared to that of Newman. This book is his "Apologia" in which he tells the story of his conversion. It is a spiritual autobiography of profound significance which every Catholic will wish to read. $2.0

THE CHURCH SURPRISING

By PENROSE FRY

"A former minister of the Anglican Church writes delightfully of his discoveries following his conversion. It will be interesting for Catholics to know the attitude of the non-Catholic and especially for the Priest who will be aided greatly in instructing the convert."—*Ave Maria.* $1.5

HARPER & BROTHERS . New York

All Rubrical

Agnus Dei Tabernacle Safe

Design & Copyrighted

PATENTS PENDING

APPROVED AND RECOMMENDED

Inserting of key immediately unlocks the door.

By one-quarter turn of key, door revolves out of sight, leaving Mensa free and clear.

Upon closing, the key automatically comes out and the door is locked in three places.

No open groove on floor of Tabernacle Safe. Nor any Locking device in door-way.

Noiseless, fire and theft-proof.

Concealed triple locking device which cannot be tampered with. It is guaranteed.

Made to fit old or new altars.

It can be made in any special design submitted by your Altar Builder or Architect.

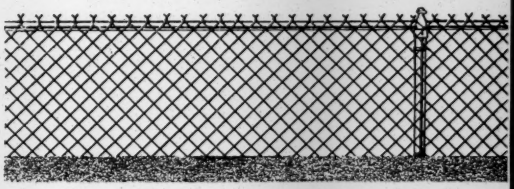
Six richly hand chased and artistic designs to select from.

An Agnus Dei Tabernacle Safe will beautify your Altar.

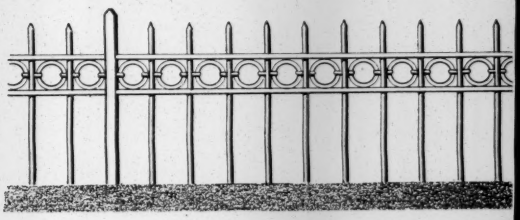
For list of authorized Dealers and Altar Builders see *Official Catholic Directory* page 5; or write to Summit Brass & Bronze Works, Inc., 935-37 Demott St., North Bergen, N. J.

PRICE $225.00

YOU SELECT



THE STYLE



LET US SUGGEST THE METAL . . .

PAGE is the only fence made with a distinctly flat weave and the only one furnished in four different metals, Armco Iron; Copper-Bearing Steel; "Alcoa" Aluminum; and Ornamental Wrought Iron in many beautiful patterns.

This year is the Golden Anniversary of PAGE FENCE—a Half Century of Progress in quality fence building—fifty years of experience in manufacturing and erecting built into every Page Fence at no extra cost.

It takes more than good materials to make a good fence—erection is of prime importance. That's why PAGE FENCE is erected exclusively by a group of fence engineering concerns located in various parts of the country.

If you are contemplating a fence for an institution, school or cemetery, remember the name PAGE. Get in touch with the nearest distributor or district office. Refer to your classified telephone directory or write direct to

The

PAGE FENCE ASSOCIATION

929 Connecticut Ave., Bridgeport, Conn.

District Offices:

ATLANTA - CHICAGO - PITTSBURGH
NEW YORK - SAN FRANCISCO

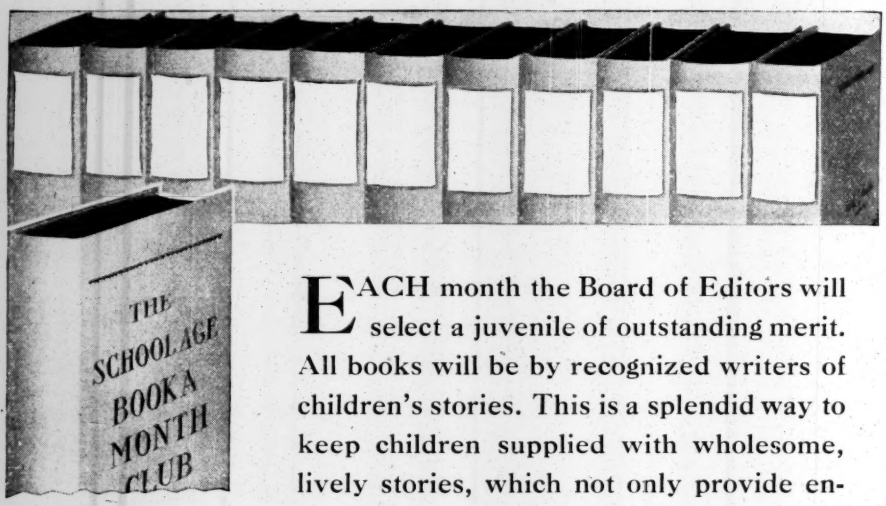
PAGE FENCE

AMERICA'S FIRST WIRE FENCE • *SINCE* 1883

The School Age Book A Month Club

WILL SEND YOU

ONE BOOK EACH MONTH



EACH month the Board of Editors will select a juvenile of outstanding merit. All books will be by recognized writers of children's stories. This is a splendid way to keep children supplied with wholesome, lively stories, which not only provide entertainment, but cultivate a taste for good books.

They will set a high standard which the child will always look for in books, and begin a home library of lasting favorites.

Only the widespread interest shown in this plan makes it possible to offer these beautifully bound volumes at little more than half the usual cost.

Fill in the coupon below

Join the School Age Book A Month Club Now

THE SCHOOL AGE BOOK A MONTH CLUB
c/o Benziger Brothers, 36-38 Barclay Street, New York.

Please enter my subscription to The School Age Book A Month Club. I enclose [Check / Money Order] for **$10.00**. I understand that I will receive one book each month, for one year.

Name.....

Address.....

City.....*State*.....

Hear and Help the Catholic Hour

Sponsored by the National Council of Catholic Men, in co-operation with the National Broadcasting Company

One of Radio's Finest Offerings

Addresses on vital subjects by outstanding speakers — glorious music by choirs and soloists under the leadership of Rev. William J. Finn, C.S.P., director of the Paulist Choristers.

Presented on Fifty Stations
6 to 6:30 p.m., Eastern Standard Time

These programs now reach millions of Catholics and non-Catholics in every section of this country and Canada. If they please you, write to their sponsors or to your local station to say so. Your moral and material support is needed.

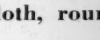
National Council of Catholic Men
1314 Massachusetts Avenue
Washington, D. C.

For the Priest and Seminarian

PASTORAL - - - COMPANION

ANGLER BONZELET

A handy work of reference on practical questions of pastoral Theology and Canon Law demanding immediate decision and action. "The number of editions through which the work passed rapidly is a sufficient testimony of its merit."—*Eccl. Review.* 205 pages — Cloth, round corners, red edges— $2.00



PUSILLUM

A Vademecum of Sacerdotal Virtue In Brief Meditations

By FR. ATHANASIUS, O.F.M.

Brief daily meditations for the clergy constructed upon a text from the Sunday Gospel. "*Venite seorsum—et requiescite pusillum.*"

A rare testimonial to the excellence of this work is the fact that upon its appearance four bishops were prompted to procure a gift set for each of their clergy, aggregating 331 sets.

Arranged like the priests' Breviary in four neat volumes, thickness of the Psalter, flexible binding, round corners, red edges.

Pars Hiemalis,	208 pages
Pars Verna,	223 pages
Pars Aestiva,	232 pages
Pars Autumnalis,	225 pages

The Set, $4.00

at all book stores

Franciscan Herald Press
1442 W. 51st St., Chicago, Ill.

EVANS "Vanishing Door" WARDROBE

•

Class J

equipped with either "Floor" type (as illustrated) or "Jamb" type hinges. This is Class D wardrobe if made with flush doors.

CLASSROOM WARDROBES

High in Quality—Low in Cost

This type occupies a recess flush with the wall. Plaster back and ends. No partitions, but with mullions between pairs of doors. Wire mesh ceiling. Blackboards if required.

The "Vanishing Door" hinges on which the doors are hung are made with double pivoted arms and swing the doors back into the wardrobe entirely out of the way. Simple—troubleproof—and last as long as the building.

Wardrobes are furnished complete in the knockdown, with all woodwork cut to size, and only need to be nailed in place. The hinges are easier to put on than common butt hinges. The entire cost of installation is small.

We make many other types of school wardrobes, fully illustrated and described in Catalog "M." Send for your copy.

W. L. EVANS

WASHINGTON, INDIANA, U. S. A.

Firms with Episcopal Authorization to Replate and Repair Sacred Vessels

BALTIMORE:	JOHN MURPHY CO., Park Avenue and Clay Street.
BOSTON:	BIGELOW KENNARD & CO., 511 Washington Street. THOS. J. FLYNN & CO., INC., 62-64 Essex Street. PATRICK J. GILL, 387 Washington Street. MATTHEW F. SHEEHAN COMPANY, 22 Chauncy Street.
BUFFALO:	CATHOLIC UNION STORE, 828-830 Main Street.
CHICAGO:	ALT SILVER PLATE MANUFACTURING CO., 413-421 North State Street. BENZIGER BROTHERS, 205-207 W. Washington Street. (Factory: Brooklyn, N. Y.) JOHN P. DALEIDEN CO., 1530-32 Sedgwick Street. ECCLESIASTICAL GOODS CO., 984 Milwaukee Avenue. HUBERT GOTZES, INC., 1536 North Clark Street. D. B. HANSEN & SONS, 23 N. Franklin Street. SPAULDING–GORHAM, INC., Michigan Avenue at Van Buren Street.
CINCINNATI:	BENZIGER BROTHERS, 429 Main Street. (Factory: Brooklyn, N. Y.) FR. PUSTET CO., 436 Main Street.
CLEVELAND:	JOHN W. WINTERICH, INC., 3614 Euclid Avenue.
MILWAUKEE:	BERGS MANUFACTURING CO., 1503 North Twenty-Seventh Street. DIEDERICH-SCHAEFER CO., 719 North Broadway. A. WERNER, 1237 North Water Street.
NEW YORK:	BENZIGER BROTHERS, 26-28 Park Place (one block north of Barclay St.) (Factory: Brooklyn, N. Y.) K. BEETAR, INC., 258 Broadway. BOHNE BROS. & CO., 39 Barclay Street. H. P. FARRELL, 120 Walker St. THE FEELEY CO., 47 West 51st Street. THE GORHAM COMPANY, 6 West 48th Street. WILLIAM J. HIRTEN COMPANY, INC., 25 Barclay Street. FR. PUSTET CO., 14 Barclay Street. THE EDWARD O'TOOLE CO., INC., 65 Barclay Street. RAMBUSCH DECORATING CO., 2 West 45th Street. C. WILDERMANN CO., INC., 33 Barclay Street.
OMAHA:	KOLEY PLATING CO., 2512 Farnam Street.
PHILADELPHIA:	H. L. KILNER & CO., 1214 Arch Street. F. C. PEQUIGNOT, 908 Land Title Bldg., Broad and Chestnut Streets. FRANK QUIN & CO., 46 North 9th Street. HERMAN J. WOLF, 539-543 W. Huntingdon Street. WRIGHT MANUFACTURING CO., 133 Master Street.
PITTSBURGH:	E. J. LETZKUS, 2006 Jenkins Arcade.
PROVIDENCE:	THE GORHAM COMPANY, Elmwood. WILLIAM J. SULLIVAN CO., 55 Eddy Street. JOSEPH TALLY, 505 Westminster Street.
ST. LOUIS:	B. HERDER BOOK CO., 17 South Broadway.
ST. PAUL:	THE E. M. LOHMANN CO., 413-415 Sibley Street.
SAN FRANCISCO:	BENZIGER BROTHERS, 49 Fourth Street. (Factory: Brooklyn, N. Y.) ECCLESIASTICAL SUPPLY ASSOCIATION, 328-330 Stockton Street.
UTICA, N. Y:	AMERICAN EMBLEM COMPANY.
YORK, PA:	FRANK C. BAYER, 17-19 E. Market Street.

ROMEWARDS

By C. J. EUSTACE

The author presents a comparative view of the principles of the Faith in their relation to secular knowledge. He analyzes the shifting and conflicting theories of modern philosophers and scientists and with scintillating logic applies the unchanging principles of the Catholic philosophy of life. The book is written with the purpose of drawing the attention, especially of non-Catholic readers, to the steady advance which the Catholic Church is making and has made during the past twenty years. It aims at bringing home to the thoughtless a bare idea of the ramifications of Catholicism. It is meant to be, essentially, a popular book, with no pretentions to profound scholarship. Throughout it is pervaded by a spirit of captivating joyousness and enthusiasm

Net, $2.25. Postage, 15 cents

THE PRIEST'S COMPANION

A Manual of Prayers, Devotions, Meditations and Self-Direction

BY REV. B. F. MARCETTEAU, S. S.

Superior, Sulpician Novitiate, Catonsville. Md.

This is really a practical and unique prayer book for priests. The prayers are those that are dear to priests but which are found only scattered in various books. The brief meditations on the priest's life are Father Marcetteau's own. Thirty-one readings on the Life of Christ are given for a "Visit," as well as a "*Rule of Life*" for the priest.

Imit. lea. Net, $2.75. Postage, 15 cents.

THE POPE AND CHRISTIAN MARRIAGE

Translated from the German of Rev. Otto Cohauz, S.J.

By Rev. GEORGE D. SMITH, Ph.D., D.D.

The entire range of the Marriage Question is here treated in a systematic popular form, notable for its clarity of presentation and enriched by concrete examples and evaluations demonstrating the divine and Church law regarding marriage as well as its ethical phases.

Retail, $0.50. Net to priests, $0.40.

Quantity prices to priests on application.

NEW IMPORTATIONS

Ready soon: **PSYCHOANALYSIS. By Rev. Joseph Donat, S.J.,** *Professor at University of Innsbruck.* "The best general treatise from a Catholic point of view on the system of Freud and Adler"—*Commonweal.* **Net, $3.35. Postage, 15 cents.**

SOME METHODS OF TEACHING RELIGION. By J. T. McMahon, M. A., Ph. D., Inspector of Religious Instruction, Archdiocese of Perth, Australia. **Net, $2.50. Postage, 15c.**

PRAYER AND HOLINESS *The Teaching of Ven. Augustine Baker Thereon,* **By Dom B. Weld-Blundell.** The main purpose of "Prayer and Holiness" is to help souls with an aptitude and call from God to ascend from meditation, the lowest degree of mental power, to the highest, viz., aspiration. **Net. $1.25. Postage 10c.**

1792 **BENZIGER BROTHERS** 1933

New York, 26-28 Park Place (one block north of Barclay St.) *Chicago, 205-207 W. Washington St.*
Cincinnati, 429 Main St. *San Francisco, 49 Fourth St.*

A Beautiful and Appropriate Wedding Gift

The New Prayer Book

BLESSED BE GOD

Rich, attractive **WHITE** *binding*

Complete Beautiful Officially Correct

This edition of the popular *Blessed Be God* is correctly called the Bride's Prayer Book. It is richly bound in pure white leatherette, walrus grain, with the letters I. H. S. stamped in gold in the center of the front cover. The inside of the cover is lined with beautiful white moire silk, and a marriage certificate is bound within this book. The edges are gold over white; it has round corners and a white silk book-mark. The retail price of this book is $5.00. To Reverend Clergy and Religious the price is $4.00.

$5.00

To Reverend Clergy and Religious—$4.00

Blessed Be God may also be obtained in various bindings from $2.50 up.

5382

At All Catholic Book Stores

P. J. KENEDY & SONS

12 Barclay Street **NEW YORK**